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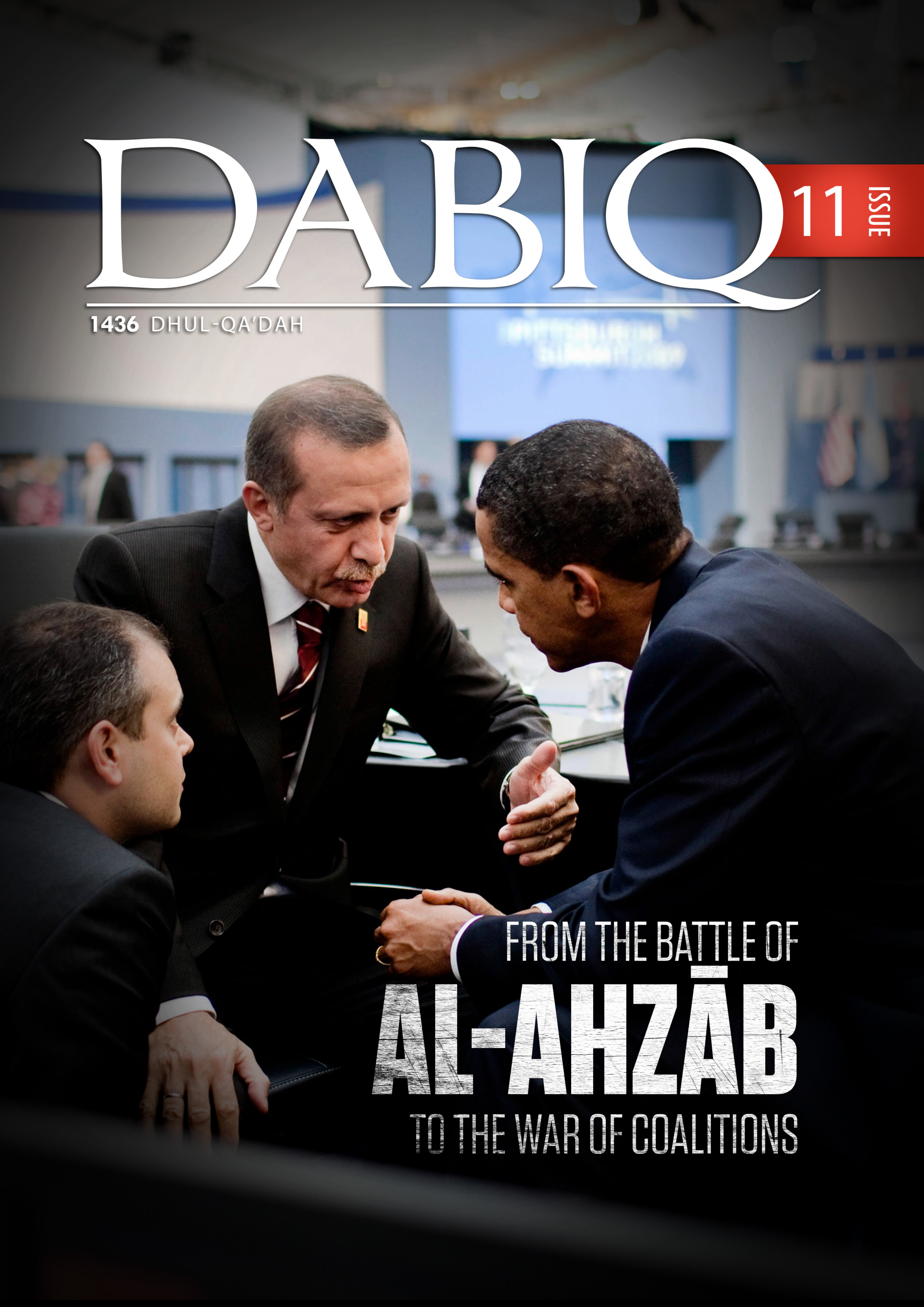

FROM THE BATTLE OF AL-AHZĀB TO THE WAR OF COALITIONS

> The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dābiq.
>
> - Abū Mus'ab az-Zarqāwī رحمه الله

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SUBTITLES INCLUDED

مترجم بعدة لغات

TRANSLATED INTO MULTIPLE LANGUAGES

TWITTER HASHTAGS

#عودة_الدينار_الذهبي

#return_of_the_gold_dinar

The Taliban walk hand-in-hand with the tawāghīt

FOREWORD

In the name of Allah. All praise is due to Allah. May blessings and peace be upon the Messenger of Allah, and upon his family, companions, and followers. As for what proceeds:

The most shaming event of 1436 – and only Allah knows best – will be recorded in history as one without precedence, except in the records of hoaxes and legends. Searching through these chronicles, one finds the closest precedent to be the myth of “Pope Joan,” a woman who supposedly fooled the pagan church into electing her as pope while disguising herself as a man. She allegedly succeeded in duping and ruling the cross-worshippers for years before being exposed and dying shortly thereafter…

The closest other precedent would be that of the “hidden imāms” of some apostate sects including the Rāfidah who believe in the occultation of Muhammad al-‘Askarī, the Ismā’īliyyah who believe in the occultation of Muhammad Ibn Ismā’īl Ibn Ja’far as-Sādiq, and the Druze who believe in the occultation of “al-Hākim bi Amrillāh” al-‘Ubaydī. Some of their sects even believe in reincarnations of the so-called “hidden imām” or in deputies acting on his behalf…

Yes, these are the closest precedents for the great shaming event, the hoax of Akhtar Mansūr, a man close to and favored by the Pakistani “Inter-Services Intelligence” (ISI) and who for years has ruled the expired “Islamic Emirate of Afghanistan” in the name of the departed Mullā Muhammad ‘Umar. And while taking advantage of Mullā ‘Umar’s death, Akhtar released statements – both in the name of Mullā ‘Umar and the “emirate” – in support of national reconciliation with the apostate Afghan puppet regime, normalization of relations with the apostates of the Pakistani regime and army, glorification of various Arab and non-Arab tawāghīt including the American slaves Hamad Al Thani and Tamim Al Thani of Qatar, and declaring the most evil enemy of Islam – the Safawī regime of Iran – a Muslim state! He released statements upholding the principles of the United Nations, international conventions, nationalism, “modernism,” and pacifism, as well as statements disavowing both offensive and defensive jihād except for a nationalist Afghani war against the American occupational forces. He released statements supporting the legality and authority of the democratic tāghūt elections in Egypt and their electoral results. He released statements declaring the Rāfidah to be Muslims, even condemning attacks against the Rāfidah of Afghanistan.[1] And through their hold on the Taliban, he and his closest accomplices – for the sake of personal gains and severe deviances and in the name of the deceased Mullā ‘Umar – waged war against the Khilāfah that ruled by the Sharī’ah and that practiced walā’ and barā’ while their Taliban “emirate” forcefully resisted the clear-cut and definite obligations of walā’ and barā’. And thus, according to Akhtar and his accomplices’ words and deeds, the Rāfidah and tawāghīt are their “Muslim brothers” whom they honor, while the Islamic State’s leaders and soldiers are “Khawārij” against whom they wage war…

Throughout this period, the various Qā’idah branches claimed that they could not pledge allegiance to the Qurashī Khalīfah Abū Bakr al-Baghdādī (hafidhahullāh) because Mullā ‘Umar was their “utmost imām,” after years of Qā’idah leaders stating that Mullā ‘Umar was not a khalīfah but a bounded leader of a regional emirate[2]. This was accompanied by years of the Taliban releasing statements in rejection of any mission outside of Afghanistan.

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[1] The statements can be found on the Taliban’s official website. A large selection of them were compiled and referenced in an article titled “Fādihat ash-Shām wa Kasr al-Asnām” (“The Shāmī Exposé and the Breaking of the Idols”) by Abū Maysarah ash-Shāmī.

[2] This was explicitly stated by ‘Atiyyatullāh al-Lībī. It was also explicitly stated by Dhawāhirī and an-Nadhārī, but it is hizbiyyah that blinds the hearts!

Mujāhidīn in Khurāsān then began to openly reject the claim that Mullā ʻUmar was still alive, many of them believing he had died almost fourteen years ago, shortly after the start of the American invasion of Afghanistan in "late 2001." More and more truthful fighters abandoned the ranks of Akhtar's Taliban and pledged allegiance to the Khilāfah, as others began to put pressure on the Taliban leadership for evidence of Mullā ʻUmar's life. The Taliban released another written statement fabricated with a nationalist tone and dialect in the name of the deceased Mullā ʻUmar, congratulating the Ummah on Eid al-Fitr and supporting the national Afghan reconciliation with the apostate regime! Pressure magnified even from Akhtar's supporters in the Pakistani and Afghani intelligence, until he and his accomplices admitted to Mullā ʻUmar's death. The political office of the Taliban "emirate" then announced that Mullā ʻUmar had passed away specifically on "23 April 2013." Thereafter Muhammad Tayyib Āghā – the head of the political office and formerly one of the closest men to Mullā ʻUmar – announced his resignation and declared that he considers the concealment of Mullā ʻUmar's death for a period of "two and a half years" to be a "historical mistake." This was followed by a statement from Zabihullah Mujahid (official spokesman of the Taliban "emirate"), in which he admitted to their covering up of Mullā ʻUmar's death since "23 April 2013."

Accordingly, Mullā ʻUmar had passed away at least more than a year before the announcement of the Khilāfah and very shortly after the Islamic State's official expansion into Shām, that is assuming he hadn't passed away years before… So what did al-Qā'idah and its partisans do in response to this hoax? Did they repent and join the ranks of the Khilāfah? No… Al-Qā'idah's supporters from amongst those claiming "scholarship" wrote treatises to justify the concealment of Mullā ʻUmar's death, not quoting the Qur'ān and the Sunnah, but the books of history about the khalaf (the generations after the Salaf) full of unverifiable events whose personalities are not even examples for the Ummah! The few examples from the Salaf they quoted and distorted involved concealment of a leader's death only for a short time and only from a small part of the Muslim army engaged in battle, not for months and years and certainly not from the entire Ummah!

The hizbī (partisan) "scholars" then exaggerated the ruling on lying for the sake of war and reconciliation to include lying open-endedly to the worldwide Muslim Ummah in its entirety from the far East to the distant West including all its scholars, leaders, fighters, and men, all for the sake of some loosely-defined "maslahah." They even permitted speech to be fabricated in the name of a dead man only to prevent the unification of the Ummah under the obligation of Khilāfah and to bind it through chains of taqlīd (blind following) to the evil of hizbiyyah (partisanship)! Worse yet, these "scholars" have thereby paved the way for the masses to deny anything proclaimed to them, as this deviant precedent and its flimsy justifications means anything could be an unending lie to the entire Ummah for the sake of hizbiyyah. And who knows, perhaps some of the ignorant masses will come out and allege that Mullā ʻUmar is still alive, not dead, and then there will be a new "occultation" claim added to those of the Rāfidah and Bātiniyyah…

Then suddenly Dhawāhirī – who disappeared for almost a year, since "3 September 2014" – came out and pledged allegiance to the liar Akhtar Mansūr! This was despite Akhtar's authority being heavily disputed by large divisions of the Taliban, including those headed by Mullā ʻUmar's son and brother, as well as those parties opposing Akhtar's plans for national reconciliation and international normalization. Several Taliban leaders left the "Quetta Shura" in which Akhtar was "elected," in objection to Akhtar's authority and the legitimacy of his "shūrā." Other leaders resigned from their positions – such as Muhammad Tayyib Āghā, ʻAzīz ʻAbdur-Rahmān, and Nek Muhammad – in protest of the hoax or in rejection of Akhtar or in pursuit of leadership!

Yet Dhawāhirī pledged allegiance. The question that follows is, will his blind sheep in the various branches of al-Qā'idah follow suit and pledge allegiance to the infamous liar? Will they pledge allegiance to someone who rejects the fundamentals of walā' and barā' and speaks in the name of a dead man? Will they pledge allegiance to someone who officially dispatches political delegations to Safawī Iran and whose "emirate" names the Iranian regime an "Islamic state" and calls the Rāfidī leaders and masses "Muslim brothers"!

If they would reflect over this hoax, this bay'ah to this con artist, and the deterioration of their different branches who have waged a media and military campaign against the Islamic State, they would fear it to be from the many just results of the mubāhalah declared more than a year ago, but sadly most of them do not think for themselves, and instead allow their personal desires and that of their blind shepherds to lead them on.

We ask Allah to protect us from the evils of desire, taqlīd, irjā', hizbiyyah, and the Dajjāl.

The Allies Of al-Qā'idah In Shām:

Part 4

More than a year ago in 1435AH, the lying Abū 'Abdillāh ash-Shāmī of the Jawlānī front announced to the world, "I perform mubāhalah against you [the Islamic State] over your testing of people on their creeds. … Rather you test the best of people. I mean the mujāhidīn from the mujāhid factions such as the Islamic Front, Jaysh al-Mujāhidīn, and others" [Al-Mubāhalah]. He also said, "Describing the fighting taking place as a battle between the Dawlah group on one side and those who stand with Jarbā and Idrīs [two Syrian National Coalition leaders] on the other, is far from the truth. Those who carried the greatest burden of fighting against the Dawlah group in the north were the Islamic Front and Jaysh al-Mujāhidīn … As for the Islamic Front and Jaysh al-Mujāhidīn – two major players in the war against the Dawlah group – then it has not been established with us that they had fallen into apostasy, and we are more aware of their condition than the Dawlah group because of our closeness to them" [Wa Law Annahum Fa'alū Mā Yū'adhūna Bih].

Very quickly after this mubāhalah, "Jaysh as-Mujāhidīn" openly flaunted their relationship with the secularist Syrian National Coalition, its "interim government," and its "ministry of defense."[1] They recently added to their deeds of apostasy by releasing a statement in which they said, "The leadership of Jaysh al-Mujāhidīn sends its condolences to Turkey, its government and people, on the murder of one of Turkey's soldiers and citizens at the hands of the terrorist 'Dawlah organization' and PKK party. We in Jaysh al-Mujāhidīn announce our solidarity and complete support for the Turkish government against the terrorist 'Dawlah organization' and PKK party … We stand with the Turkish brothers in one trench and consider this murderous deed to be an attack against the Turkish stance in support of the Syrian people." They did not forget to decorate their statement with the jāhilī flag of the Turkish state!

Turkey is a member of the crusader NATO alliance. It took part in various crusader campaigns launched and led by the Americans including "Operation Enduring Freedom – Afghanistan," "Operation Enduring Freedom – Horn of Africa" (in Somalia and its surrounding regions), and "Operation Inherent Resolve" (in Iraq and Syria against the Islamic State). The Turkish government is one that legislates, executes, and judges by manmade laws. Its army is assembled in defense of the Turkish tāghūt and their crusader allies. This government and army is one of blatant apostasy, and yet "Jaysh al-Mujāhidīn" stands in support of the Turkish government against Islam and the Muslims. Imām Muhammad Ibn 'Abdil- Wahhāb ﵀ said

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[1] See pages 24-25 of issue #2 of Dābiq.

The Turkish sponsors of al-Qā'idah's allies stand in the same trench as the NATO crusaders

that from the nullifiers of Islam was "backing and aiding the mushrikīn against the Muslims. The proof is the statement of Allah ﷻ, {O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you – then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people} [Al-Mā'idah: 51]" [Nawāqid al-Islām].

As for the "Islamic" Front, then "Ahrār as-Shām" represents the largest bloc in this divided front. The Jawlānī front leadership has strived hard to portray the group as being "Islamic" and even "jihādī," but the recent statements of its official leadership can only embarrass the jihād claimants of the Jawlānī front. In reality, a cold media war is being fought between the two over their love of leadership and pride in opinions, and as its ice melts, the two sides will begin to dispatch their security cells to silently target each other's leadership with IED's and silencers, that is if this hasn't already begun. After all, the apostates of "Ahrār ash-Shām" were once considered to be potential Sahwāt and a deviant project in the making by the Jawlānī leadership.[2]

Yes, since the launching of the Syrian Sahwah, the Jawlānī front strived hard to portray "Ahrār ash-Shām" as being "mujāhidīn," until the Jawlānī front and its "ideologues" sitting back in the shade of the Jordanian tāghūt were embarrassed by shameless articles released by Labib al-Nahhas – Foreign Affairs Director at "Ahrār ash-Shām." His most recent piece[3] was released on "21 July 2015" via the crusaders of the British "Telegraph" and is titled "I'm a Syrian and I fight Isil every day. It will take more than bombs from the West to defeat this menace." In it he said:

"In Raqqa … people were taking notice [of "the West's inaction"]. The so-called Islamic State (Isil), then only a pale shadow of what it is today, capitalised on the West's failure to reign-in Assad to advance their propaganda narrative: the West is in cahoots with Assad and his Shi'ite Iranian backers in a conspiracy to defeat and humiliate Sunni Arabs in the region. …"

"[T]he majority of Syrians['] … sole aims in revolution was freedom, dignity and a better quality of life. We in Ahrar Al-Sham and other Armed Revolutionary Groups (ARGs) fight for those Syrians. We raised arms because we had no other choice – either we unconditionally surrender or we fight for the freedom of our people…"

"[T]he longer the war goes on, the less there will be of Syria to save. Ahrar Al-Sham wants to see the end to Assad's reign, Isil comprehensively defeated and a stable and representative government in Damascus formed that puts Syria on the path to peace, reconciliation and economic recovery. We would like to see a political system that respects the identity and legitimate political aspirations of Syria's majority while protecting minority communities and enabling them to play a real and positive role in the country's future. We want to see Syria's unity and territorial integrity preserved…"

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[2] See page 75 of issue #10 of Dābiq.

[3] His previous article was quoted on pages 12-13 of issue #10 of Dābiq.

"We realise that that our vision cannot be achieved by military means alone. There will need to be a political process in place and we know that that means making tough decisions. …"

"In recent days Prime Minister David Cameron signalled a possible change of the Government's policy towards armed intervention in Syria. He said that the UK should 'step up and do more' in the fight against Isil in Iraq and Syria. That's all fine and well. In Ahrar Al-Sham we have lost 700 of our fighters in battles against IS since January 2014, and we and our allies are holding a 45km front line against Isil in Aleppo. We know what it is like to confront the menace of Isil. … We believe that Isil is not only a security or military threat but a social and ideological phenomena that needs to be confronted on multiple levels and that requires a national Sunni alternative to both Assad and Islamic State."

"Ahrar Al-Sham, as a mainstream Sunni Islamist group deeply rooted in the revolutionary landscape, is forging that alternative. But those expecting a 'perfect' Sunni alternative according to Western liberal standard are sure to be disappointed. As we should all know by now, political systems and models of government cannot be imported into the Middle East and expected to flourish where historical experiences, political cultures and social structures are so radically different. There needs to be a major role for religion and local custom in any political arrangement that emerges out of the debris of conflict, and it should be one that corresponds with the prevailing beliefs of the majority of Syrians. …"

Al-Qā'idah's allies seek the patronage of the British crusader David Cameron

"As the RAF ["Royal Air Force"] readies to join in the military coalition against Isil, Britain's government would be wise to consider new approaches to fighting the extremist group that goes beyond just dropping bombs."

This ends his deviant words. To summarize: He uses a nationalist, democratic dialect supporting self-determination, power for the majority, protection of the minorities (who include the Rāfidah, the Nusayriyyah, the Druze, and the Ismā'īliyyah), and the preservation

ROYAL
AIR FORCE
The crusader Royal Air Force of Britain - A symbol of hope for the allies of al-Qā'idah

of nationalist borders. He nominates “Ahrār ash-Shām” as a moderate “alternative” to the Islamic State, an “alternative” willing to cooperate with the West in the crusade against the Islamic State. He praises the British crusaders’ war and airstrikes against the Islamic State, but advises them by saying they are not enough and more should be done!

After this article, the “Political Office” of “Ahrār ash-Shām” released a “statement regarding the Safe Zone in northern Syria” on “11 August 2015.” In it, they said:

“‘And cooperate in righteousness and piety, but do not cooperate in sin and aggression.’” [Al-Mā’idah: 2]

“It is an undeniable fact that throughout the last four years the Turkish government and the Turkish people have supported the Syrian people and their revolution in every way imaginable. This support was extended despite the threats that have arisen to Turkey’s national security and the enormous internal and external pressure that the Turkish government has come under. Turkey has remained steadfast in its ethical and humanitarian position towards our people and our revolution. This wise and responsible position has made Turkey the most important ally of the Syrian revolution and has opened up new avenues of common interests between two peoples, whether on the internal or regional fronts. The latest avenue of common interests is standing up to Daesh. Daesh has proven to be the biggest disaster to have befallen the revolution as well as being a real threat to Turkey’s security and stability. The sectarian policies of Bashar Assad and the foolish policies of Daesh have turned Syria into an arena for international conflict and proxy wars. This has effected the security of the allies of the Syrian people. While maintaining the principled position on rejecting of foreign dictates and tutelage, there is now a reality that must be dealt with in accordance with the principles of the common good and the long-term interests of the country as a whole.”

“Based on the comprehensive vision of Ahrar Al-Sham Islamic Movement towards the internal and regional scene, and acting in accordance with the interests of the Syrian people and its allies in any political or military matter, and believing strongly in the need for Sunni solidarity in the face of the Iranian threat, we believe that the announcement of Turkey’s intention to establish a safe zone in the north of Syria is a matter that serves the interest of the Syrian people. The safe zone will have positive repercussions on the humanitarian, political and military levels, the benefits of which will be felt by both countries. The safe zone is also a necessary measure to bolster Turkey’s national security and to stop in its tracks terrorist or secessionist plans by Daesh and the PKK. … The safe zone in the north of Syria will help refugees return to their homes and the plots of the enemies of the revolution to be foiled. Ahrar al-Sham Islamic Movement therefore fully supports the safe zone with the help of Turkey and the political and military cooperation of Armed Revolutionary Groups. We take this opportunity to stress the unbreakable bond and the common destiny of the Syrian and the Turkish peoples and underscore the need for the strategic ties with Turkey to become the cornerstone for a common approach to tackling current and future challenges.”[4]

Thereby, “Ahrār ash-Shām” has extended its hand flagrantly to the apostate regime and army of Turkey and nominated itself to be their agents in Syria. So will the jihād claimants in the Jawlānī front repent from apostasy and pronounce barā’ah from their closest ally whom their leaders had once considered “the Sahwāt of the future”? Or will the slippery slope of “excuses” dictated by hizbiyyah continue to make them fall until they fight under the banner of the greatest fitnah – al-Masīh ad-Dajjāl – for the sake of leadership, partisanship, and deviance?[5]

We ask Allah to support the mujāhidīn of the Islamic State against the agents of the tawāghīt and the crusaders until the banner of the Khilāfah is raised high above Istanbul and Vatican City.

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[4] Note that in the statements of the various Sahwah factions they claim to care for the people of Shām while knowing that the airstrikes plotted to form the Turkish “safe zone” will target the mujāhidīn of the Khilāfah, the harshest warriors against the Nusayrī forces. These factions also use the atheist PKK as an excuse to fight under the banner of the Turkish tāghūt but forget that they themselves had all forged truces and agreements with the apostate PKK in Halab, some of these agreements even entailing the sharing of power to administer PKK-controlled territories. The most famous agreements in Halab with the PKK were signed by the Ahl ash-Shām Operations Room and the Shāmiyyah Front. These agreements included “Jaysh al-Mujāhidīn” and “Ahrār ash-Shām” as members. If they were truly worried about the atheist PKK as they now claim, then rather than signing truces with them, they would have waged war against them like the Islamic State has done.

[5] More recently, Robert Ford (former US ambassador to Syria) wrote an article titled “Yes, Talk with Syria’s Ahrar al-Sham,” in which he strongly proposed direct US cooperation with “Ahrār ash-Shām” against the Islamic State, after almost two years of indirect cooperation through the tawāghīt. This was followed by an article in the “Daily Beast” titled “Deal with Devils – Petraeus: Use Al Qaeda Fighters to Beat ISIS,” in which the idea of David Petraeus (former commanding general of the crusaders in Iraq and co-founder of the Iraqi Sahwah) in cooperating with the Jawlānī front against the Islamic State was publicized. This was followed by the lying Abū ‘Abdillāh ash-Shāmī justifying his cooperation with the various Sahwāt of Turkey, America, and the Gulf tawāghīt based on the claim one could not pronounce takfīr upon these factions due to excuses he fabricated for the Sahwāt regarding their cooperation with the crusaders and apostates! He then lied and claimed that the Islamic State had itself “cooperated” with Turkey and he used as his “proof” the prisoner exchange in which 46 Turkish prisoners were exchanged for almost 200 muhājirīn! Is this “cooperation” or fulfulling the obligation of striving for the release of Muslim prisoners! He made his shameful lie knowing very well that the apostate Turkish regime and army are part of NATO and the American-led crusade against the Islamic State and that Turkey partakes in the imprisonment of muhājirīn and together with America strikes positions of the Islamic State in Halab for the sake of the Sahwāt allied to the Jawlānī front, sometimes even positions in favor of the Jawlānī front itself! One can only say to him, “If you are shameless, then do as you please” [Reported by al-Bukhārī from Abū Mas’ūd]. Ash-Shāmī can lie as much as he pleases, but the truth is too clear. When will the Sahwah sheep wake up and realize they are ultimately serving the interests of the crusaders?

The Evil
Of Division And Taqlīd

Allah ﷻ revealed the Qur'ān and the Sunnah to our Prophet Muhammad ﷺ so that mankind would study them and practice them. This was the religion of Islam that was conveyed by the Messenger ﷺ to his Companions رضي الله عنهم, which they conveyed to the generations thereafter. Islam was preserved in the Qur'ān and the Sunnah, and the Sunnah was preserved in the books of hadīth. If a Muslim with understanding of the Arabic language picked up the Qur'ān, or Sahīh al-Bukhārī, or Sahīh Muslim, he would not require encyclopedic knowledge to be able to understand and practice his religion overall, for learning its basics was facilitated for him by Allah ﷻ. He made tawhīd and īmān from the simplest matters that any layman could understand. Similarly is the case of many definite rulings of Islam, including the obligation to unite in one body, appoint a single leader, and hear and obey him, as the proofs in the Sharī'ah and the evidences inside the creation are so many that a person with a sound fitrah, even if he were mostly ignorant, would not be able to overlook this obligation.

{And hold firmly to the rope of Allah all together and do not become divided} [Āl 'Imrān: 103]. The Prophet ﷺ said, "Whoever dies while not having a bay'ah around his neck dies a death of jāhiliyyah" [Reported by Muslim from Ibn 'Umar]. And the explicit proofs and implicit evidences for these fundamentals are very many; whoever seeks them will find them easily.[1]

Yet Muslims today are discouraged by the so-called "Salafī" or even "Salafī Jihādī" claimants from approaching the Qur'ān and the Sunnah without blinding goggles limiting them to the desires of contemporary "scholars" from amongst those supporting the tawāghīt or those sitting back amongst their women in the shades of the tawāghīt. Was this deviant intermediary a condition for understanding the religion before? Was it ever a prerequisite for jamā'ah?

Know that it is undeniably a trait of the people of deviance to remain divided without having a single imām. For this reason, Ahlus-Sunnah are called Ahlus-Sunnah wal-Jamā'ah, meaning they follow the Sunnah and adhere to the Muslim body embodied in the khilāfah and its imām while distancing themselves from the deviant sects and the mutinous parties. As for contemporary "Ahlus-Sunnah," then they replaced the concept of Jamā'ah with a deviant interpretation of shūrā more akin to democracy ballot boxes than the shūrā of the Khulafā' ar-Rāshidīn.

Imām Muhammad Ibn 'Abdil-Wahhāb رحمه الله said, "These are matters in which the kitābī and illiterate people of the Jāhiliyyah opposed Allah's Messenger ﷺ. The Muslim cannot afford to be ignorant of these matters, for by the opposite of good, good becomes manifest. And through the opposite of matters, matters become distinct … The second of these matters [after major shirk] is that they are divided about their religion, as Allah ﷻ said, {But the people divided their religion among them into sects – each faction, in what it has, rejoicing} [Al-Mu'minūn: 53]. They are also divided about their dunyā and they consider this good. So he ﷺ came with unity regarding the religion with Allah's statement, {He has ordained for you of religion what He enjoined upon Nūh and that which We have revealed to you, and what We enjoined upon Ibrāhīm and Mūsā and 'Īsā – to establish the religion and not be divided therein} [Ash-Shūrā: 13]. Allah ﷻ also said, {Indeed, those who have divided their religion and become sects – you have nothing to do with them} [Al-An'ām: 159]. He also prohibited us from being like them with Allah's statement, {And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment} [Āl 'Imrān: 105]. He also prohibited us from dividing about the dunyā with Allah's statement, {And hold firmly to the rope of Allah all together and do not become divided} [Āl 'Imrān: 103]. The third of these matters is that they considered disobeying the person in authority and refusing to yield to him a virtue. They considered hearing and obeying him humiliation and disgrace. Allah's Messenger ﷺ opposed them and ordered his companions to be patient with the injustices of the rulers[2]. He ordered them to hear and obey them and give them sincere advice. He was severe about this, expressed it, and repeated it. These three matters he ﷺ gathered together in the hadīth reported by al-Bukhārī and Muslim, 'Allah is pleased with three matters for you, that you worship Him and not associate anything with Him in worship, that you hold to the rope of Allah together and not divide, and that you sincerely advise those whom Allah gives authority over you.' No calamity occurred in the people's religion and dunyā except by violation of these three principles or some of them" [Masā'il al-Jāhiliyyah].

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[1] See, for example, "Kitāb al-Ahkām" of al-Bukhārī and "Kitāb al-Imārah" of Muslim.

He رحمه الله also said, "From the most amazing things and greatest signs showing the power of Allah ﷻ are six principles that He ﷻ made very clear more so than what the doubtful people think. Thereafter, many of the 'intelligent' people of the world and 'wise' men of mankind erred about these principles, except for a very few. … The second principle [after the obligation of tawhīd and prohibition of shirk] is that Allah ordered with unity regarding the religion and prohibited division within it. Allah clarified this with clear and conclusive evidence that the laymen can understand. He prohibited us from being like those who divided before us and thus were destroyed. He also mentioned that He ordered the Messengers with unity regarding the religion and prohibited them from division within it. What makes this clearer is what the Sunnah came with of amazing teachings in this regards. Then the matter changed until division over the fundamentals and branches of the religion became 'knowledge' and 'fiqh of the religion'! And then no one called to the obligation to unite regarding the religion except for a 'zindīq' or 'madman'! The third principle is that the fulfillment of unity is by hearing and obeying he who has been granted authority over us even if he might be an Ethiopian slave. Allah clarified this prevalently and sufficiently through various kinds of shar'ī and qadarī evidences. It then became the fundamental not known to most of the claimants of knowledge. What then of acting in accordance with this matter!" [Six Great Beneficial Fundamentals].

And although jamā'ah is from the most obvious of obligations with even the fitrah of many animals being inclined to it, the modern claimants of Islam argue that it is better for the Ummah to have religious and political pluralism! They prefer that Ahlus-Sunnah tolerate the various sects of bid'ah and even apostasy who claim to belong to the Muslim Ummah. They also wish that Ahlus-Sunnah would permit the existence of deviant, warring, and selfish political parties and militant factions on the liberated Muslim lands! They made taqlīd (blind following) of their partisan, evil "scholars" an essential aspect of "religion." And through this, they propagated the "virtue" of division and denounced the "evil" of jamā'ah in their campaign against the revived body of Islam, the Khilāfah. How wicked are the deviant parties and corrupt "scholars"!

Therefore know – may Allah have mercy upon you – that the major basis for the religions of the Jāhiliyyah was taqlīd. After Imām Muhammad Ibn 'Abdil-Wahhāb رحمه الله mentioned the first three aspects of their religion (shirk, religious division, and political disunity), he said, "The fourth matter is that their religion is based upon principles, the greatest of which is taqlīd. It is the major principle for all the kuffār, the first of them and last of them, as Allah ﷻ said, {And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following"} [Az-Zukhruf: 23]. He ﷻ also said, {And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Shaytān was inviting them to the punishment of Hellfire?} [Luqmān: 21]. So he ﷺ came to them with Allah's statement, {Say, "I only advise you of one thing – that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness.

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[2] He refers to Muslim rulers who rule by the Sharī'ah but commit injustices, not rulers who apostatize by legislating, executing, or judging by manmade laws, nor rulers who have walā' to the crusaders against the Muslims.

He is only a warner to you before a severe punishment} [Saba': 46] and Allah's statement, {Follow what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember} [Al-A'rāf: 3]" [Masā'il al-Jāhiliyyah].

He thereafter goes on detailing various kinds of taqlīd that the people of Jāhiliyyah practiced. He رحمه الله said, "From their biggest principles is to be dazzled by the majority. They use this as evidence to claim something is correct. They also claim something is false by its strangeness and lack of followers. So he came to them with the opposite of such. Allah clarified it in more than one place in the Qur'ān.[3] They also use the people of the past as proof, as described in Allah's statement {[Fir'awn] said, "Then what is the case of the former generations?"} [Tāhā: 51]. {"We have not heard of this among our forefathers"} [Al-Mu'minūn: 24]. They also use as proof a people who were given strength in intellect, feats, kingship, wealth, and honor. Allah rejected this by His statement, {And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything when they were rejecting the signs of Allah; and they were enveloped by what they used to ridicule} [Al-Ahqāf: 26]. They also claim something is false due to no one following it except the weak. {"Should we believe you while you are followed by the lowest [class of people]?"} [Ash-Shu'arā: 111], {"Is it these whom Allah has favored among us?"} [Al-An'ām: 53]. So Allah responded with His statement, {Is not Allah most knowing of those who are grateful?} [Al-An'ām: 53]. They follow the sinful scholars and worshippers. So he ﷺ came to them with Allah's statement, {O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert them from the way of Allah} [At-Tawbah: 34] and with Allah's statement, {"Do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way"} [Al-Mā'idah: 77]. They also claim the religion is false due to its small amount of followers and their lack of intellect, as in their statement {"simple-minded"} [Hūd: 27]. They use as evidence incorrect qiyās, as in their statement, {"You are not but men like us"} [Ibrāhīm: 10]. They also reject correct qiyās.[4] What links this matter to the former is that they do not understand the difference between the inclusive and the distinctive. They go to extremes in their love and imitation of the scholars and righteous, as described in Allah's statement, {O People of the Book, do not commit excess in your religion or say about Allah except the truth} [An-Nisā': 171]. All the preceding is based upon a principle of negation and affirmation: They follow their desires and doubts and abandon what the Messengers came with" [Points 5-14 of "Masā'il al-Jāhiliyyah"].

Know also that the taqlīd of the jāhilī people was not towards pious scholars or scholarly worshippers, but rather, as Imām Muhammad Ibn ʻAbdil-Wahhāb said, “Their religious leaders were either corrupt scholars or ignorant worshippers, as described in Allah’s statement, {A party of them used to hear the words of Allah and then distort the Tawrāh after they had understood it while they were knowing} [Al-Baqarah: 75] to His statement, {And among them are unlettered ones who do not know the Book except in wishful thinking, but they are only assuming} [Al-Baqarah: 78]” [Masā’il al-Jāhiliyyah].

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[3] For example, {And even if We had sent down to them the angels and the dead spoke to them and We gathered together everything in front of them, they would not believe unless Allah should will. But most of them are ignorant} [Al-An'ām: 111].

[4] They rejected many of the logical proofs for ulūhiyyah and resurrection, for example, {And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest and lofty palm trees having fruit arranged in layers – as provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection} [Qāf: 9-11].

He رحمه الله also described this condition by saying, “The fourth principle is clarifying what knowledge and fiqh is, who the scholars and fuqahā’ are, and who attempts to resemble them but is not truly from them. Allah ﷻ has clarified this principle in Sūrat al-Baqarah in His description of Banī Isrā’īl [Al-Baqarah: 40-121]. What makes this clearer is what the Sunnah clarified on this matter with many clear and apparent words that the most simple layman can grasp easily. This principle then became the strangest of matters. ‘Knowledge’ and ‘fiqh’ became bid’ah and deviation; the ‘best’ thing they could do is confuse the truth with falsehood for others. Now no one utters the knowledge that Allah ﷻ obligated upon the creation and praised except a ‘zindīq’ or ‘madman’! And the person who denounces it, holds enmity towards it, authors warnings against and condemnations of it, became the ‘faqīh’ and ‘scholar’! The fifth principle is that Allah clarified who His awliyā’ are, and made them distinct from those who attempt to resemble them from amongst His hypocritical and corrupt enemies. One āyah in Sūrat Āl ʻImrān is sufficient in clarifying this, {Say, “If you should love Allah, then follow me, Allah will love you”} [Āl ʻImrān: 31], and one āyah in Sūrat al-Mā’idah, {O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him who are humble toward the believers, powerful against the disbelievers; they strive for the cause of Allah and do not fear the blame of a critic} [Al-Mā’idah: 51], and āyāt in Sūrat Yūnus, {Unquestionably, there will be no fear for the allies of Allah, nor will they grieve. They are those who believed and were fearing Allah} [Yūnus: 62-63]. Then – according to the claimants of knowledge who claim to be guides for the creation and preservers of the Sharī’ah – the matter became that the awliyā’ must abandon following the Messengers, and whoever follows the Messenger is not from the awliyā. They must also abandon jihād, and whoever performs jihād is not from them. They must also abandon īmān and taqwā, and whoever commits to īmān and taqwā is not from them. Our Lord, we ask You forgiveness and wellness. You are the hearer of du’ā’” [Six Great Beneficial Fundamentals].

And similarly the claimants of Islam today require that Muslims blindly follow corrupt scholars and ignorant worshippers and reject the obligation of jamā’ah otherwise they are “Khawārij”! They ask the Muslims to follow those “scholars” who abandoned jihād in an era where jihād is fard ʻayn. They ask the Muslims to follow those “scholars” who are silent about the evils of rulers who are tawāghīt not merely tyrannical. They even ask the Muslims to follow those “scholars” who call to deviance and apostasy and who side with the crusaders and apostates against the Muslims! Is it not the obligation to hate these “scholars” for Allah’s sake and boycott them until they repent?

Shaykhul-Islām Ibn Taymiyyah رحمه الله said, “The comprehensive hijrah is to boycott sins and the people of sin, as well as the callers to bid’ah, the fāsiq people, those who socialize with any of these people or aid them in their sin, and those who abandon jihād, the deed without which there is no good for the people, as he should be punished by boycott because he does not help the Muslims in piety and righteousness. So the fornicators, the sodomites, the abandoners of jihād, the people of bid’ah, and the drunkards, these people and the mingling with them is harmful for the religion of Islam. There is no cooperation from them not upon righteousness nor upon piety. Whoever does not boycott them has abandoned a commanded deed and committed a censured action” [Majmū’ al-Fatāwā].

Yes, those who abandon jihād are akin to the fornicators, the sodomites, and the drunkards, and yet the claimants of Islam request the mujāhidīn to blindly follow these sinful “scholars,” those who prefer to sit in the shades of the tawāghīt and crusaders rather than perform jihād against the kuffār…

As for those “scholars” who are merely silent about the tawāghīt, then they are worse than the sinners who commit the severest of sins.

Ibnul-Qayyim رحمه الله said, “Those who have a background with what Allah sent His Messenger ﷺ and with what his Companions were upon realize that most of those famous for their religiosity are actually the least religious. Allāhulmusta’ān. What religion and what good are in a person who sees Allah’s sanctuary violated, His limits disregarded, His religion abandoned, and the Sunnah of His Messenger ﷺ turned away from, while his heart is cool and tongue is silent? He is a mute devil just as the one who speaks with falsehood is a speaking devil. Is the calamity of the religion from anyone but these who if their food and positions are safe, then they care not what happens to

Knowledge should be in the hearts and reflected in one's deeds, not merely on the shelves

the religion? The best of them is he who tries to be sad and barely opens his mouth. If he were to be disputed over something that pains him of his honor or wealth, he would exert, strive, and use all three levels of denunciation to the best of his ability. These people, in addition to them falling from the eye of Allah and Allah hating them, have been afflicted in the Dunyā with the greatest affliction possible while not realizing it, that is the death of the heart, because the more the heart is alive, the stronger the anger for Allah and His Messenger is and the more complete the rush to support the religion is" [I'lām al-Muwaqqi'īn].

He رحمه الله also said, "The religion is not merely abandoning the open sins, rather, in addition to that, it is carrying out the orders loved by Allah. Most of those claiming to be religious disregard from the religion everything except what the laymen have common with them. As for jihād, commanding the good, forbidding the evil, being sincere towards Allah and His Messenger, sincerely advising His slaves, and supporting Allah, His Messenger, His religion, and His book, then these deeds do not come to their mind, never mind wanting to do them, never mind actually doing them. The least religious of people and the most hated by Allah are those who abandon these deeds even if they have zuhd towards all the Dunyā. It is rare that you find one of them having his face change and turn red for Allah's sake, get angry for His sanctuary, and exert himself in support of His religion. The people of major sins are better in Allah's sight than these people" ['Uddat as-Sābirīn].

Accordingly, how can one take as role models the effeminate males – the abandoners of jihād? Or the mute devils silent about the tawāghīt, in whose shade they rest with their wives? If it is wrong in general to blindly follow a pious scholar or knowledgeable worshipper, is it not more wrong to follow the sinful devils! Why then does the Muslim not turn to the basic teachings of the Qur'ān and the Sunnah and apply them as they should be applied without making these "scholars" a barrier from him joining the Jamā'ah of the Muslims, the Khilāfah?

Imām Muhammad Ibn 'Abdil-Wahhāb said, "The sixth principle is to reject the doubt fabricated by Shaytān to make the people abandon the Qur'ān and Sunnah and follow the divided and inconsistent opinions and desires. This doubt is the claim that the Qur'ān and Sunnah cannot be understood except by an absolute mujtahid. And the mujtahid according to them is the person described with so many traits, which perhaps do not exist altogether in Abū Bakr and 'Umar رضي الله عنهما! And if the person is not so, then it is 'undoubtedly' and 'unquestionably' a 'mandatory obligation' for him to turn away from the Qur'ān and Sunnah! As for the person who seeks guidance from the Qur'ān and Sunnah, then he is either a 'zindīq' or 'madman' due to the difficulty in understanding them! Glory and praise be to Allah! Allah ﷻ greatly and clearly refuted this accursed doubt from numerous angles through the Sharī'ah, the Qadar, the creation, and the command, until it reached the level of essential, common knowledge, but most of the people do not know. {Already the word has come into effect upon most of them, so they do not believe. Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft. And We have put before them a barrier and behind them a barrier and covered them, so they do not see. And it is all the same for them whether you warn them or do not warn them – they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward} [Yāsīn: 7-11]" [Six Great Beneficial Fundamentals].

After this, every person should destroy the various idols that were erected inside the hearts by the "jihādī" muqallidīn in an attempt to inhibit the growth of the Khilāfah. Every deviant statue should be defaced until emulation is of Allah's Messenger ﷺ alone and bay'ah is to the Qurashī Imām alone. No hizbī idol should become an obstacle for the Muslim upon his path towards the Khilāfah. May Allah guide the truthful to the truth and expose the hypocrisy of the hypocrites.

SELECTED10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

ALHAYAT

1ST ارم فداك

MY BELOVED BROTHER, FIRE YOUR WEAPON

MUSTWATCH
MY BELOVED BROTHER, FIRE YOUR WEAPON

WILAYAT NINAWA

2ND فوالله لنثأرن 2

BY ALLAH, WE WILL EXACT REVENGE 2

WILAYAT AL-KHAYR

3RD هذا عيدنا

THIS IS OUR EID

WILAYAT HALAB

4TH رسالة إلى التركستانيين

A MESSAGE TO THE TURKISTANIS

WILAYAT HALAB

5TH ردع المعتدين في زوبع الموحدين

DETERRING THE AGGRESSORS IN ZAWBA' OF THE MUWAHHIDIN

WILAYAT SOUTH BAGHDAD

6TH رسالة إلى أهل السنة في بلاد الحرمين

A MESSAGE TO AHLUS-SUNNAH IN THE LANDS OF AL-HARAMAYN

WILAYAT HALAB

7TH تائبون آيبون

THE REPENTANT RETURNING TO ALLAH

WILAYAT AL-FURAT

8TH أجواء عيد الفطر في مدينة الرقة

THE AMBIANCE OF EID AL-FITR IN AR-RAQQAH CITY

WILAYAT AR-RAQQAH

9TH سير المعارك على مشارف البتراء

THE COURSE OF BATTLES AT THE OUTSKIRTS OF AL-BATRA'

WILAYAT DIMASHQ

10TH القصاص حياة

THERE IS LIFE IN RETRIBUTION

WILAYAT NINAWA

@ TWITTER HASHTAG

#دولة_الخلافة

The “Mahdī” of the Rāfidah:

THE DAJJĀL

As the Hour approaches, it becomes important to reflect upon the fabricated accounts of future events, as they will undoubtedly play a role in actions taken up by various deviant sects. Of these accounts is that of the “Mahdī” of the Rāfidah who wages war against Islam and the Muslims, contrary to the just and rightly guided Mahdī of the future described in the Sunnah. The closer the Hour approaches, the more the Rāfidah fall in line with the Jews in preparation for the appearance of this awaited evil leader. Upon reading the Rāfidī account of the “Mahdī,” it becomes clear that he is none other than the Dajjāl.

According to the Rāfidah, the “Mahdī” is the so-called son of al-Hasan al-ʿAskarī named “Muhammad.” Al-Hasan al-ʿAskarī died almost 1200 years ago. They claim Muhammad the “Mahdī” was born around the time of his father’s death. The scholars of Ahlus-Sunnah doubt that al-Hasan al-ʿAskarī ever had any surviving sons, yet the Rāfidah claim he had a son who was hidden by his father or his relatives and who ultimately went into hiding near Sāmarrā’ and would reappear before the Hour after living in hiding more than a thousand years, or so they claim. Here, we will quote some of the narrations about their “Mahdī” from their “most authoritative”[1] books.

The Rāfidī an-Nu’mānī reports in his book “Al-Ghaybah,” “When the Imām [the ‘Mahdī’] calls out, he will supplicate Allah through His Hebrew name.”

In the book “Al-Kāfī,” the Rāfidī al-Kulaynī titled a chapter with the following: “Chapter: When the Imāms Emerge They Will Rule by the Laws of David and the Family of David.” He then reported that Ja’far as-Sādiq said, “When al-Qā’im [the ‘Mahdī’] from the family of Muhammad emerges, he will rule by the Law of David and Solomon.” In another report, Ja’far as-Sādiq said, “The world will not end until a man from my offspring rules by the Law of David.” Al-Kulaynī also reported that Ja’far as-Sādiq was asked, “By what law will you rule?” He responded, “By the Law of the House of David.”

In “Al-Irshād,” the Rāfidī at-Tūsī reports that Ja’far as-Sādiq said, “From al-Kūfah will come forth with al-Qā’im twenty seven men from the people of Mūsā, the Seven Sleepers of the Cave, Joshua, Solomon, Abū Dujānah al-Ansārī, al-Miqdād, and Mālik al-Ashtar. They will be his supporters.”

The Rāfidī al-Majlisī reports in “Bihār al-Anwār” that Ja’far as-Sādiq said, “Al-Qā’im will deal with the Arabs in accordance with the red code.” He was asked, “What is the red code?” He responded by passing his finger over his neck to indicate killing. Al-Majlisī also reported that Ja’far as-Sādiq said, “Fear the Arabs, for they have an evil future. Indeed, not a single of them will follow al-Qā’im when he emerges.”

The Rāfidī an-Nu’mānī reports in “Al-Ghaybah” that Muhammad al-Bāqir said, “If the people knew what al-Qā’im will do when he emerges most of them would not like to see him due to how many people he kills. He will

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[1] Authenticity is something impossible for a lying Rāfidī to ever achieve, as they are infamous for being the greatest liars of the creation. But despite the blatant fabrication of their narrations, they act in accordance to the false beliefs they hold, just as the Jews will follow the Dajjāl about whom they fabricated claims, while claiming that the Dajjāl is the Messiah.

70,000 Jews from Asbahān will follow the Dajjāl

only begin his killings by killing Quraysh. He will not accept from them anything but war and he will not offer them anything but the sword." An-Nu'mānī also reports that Ja'far as-Sādiq said, "When al-Qā'im from the family of the Prophet emerges, he will bring five hundred people from Quraysh and strike their necks. He will then bring five hundred more and strike their necks. He will do so six times [thereby killing three thousand men from Quraysh]. He will kill them and their patrons." He also reports that Ja'far as-Sādiq[2] said, "When al-Qā'im emerges, nothing will be between him and both the Arabs and Quraysh except the sword."

So the Rāfidī "Mahdī" speaks in Hebrew, rules by the Torah, is followed by the Jews, and kills the Arabs especially Quraysh! Is this a description of the Mahdī or the Dajjāl? Consider that seventy thousand Jews from Asbahān (Isfahan of modern-day Iran) will follow the Dajjāl as in the hadīth reported by Muslim from Anas ﵁.

Also consider that the Dajjāl will emerge from the region of the Khawārij as in the hadīth reported by Ibn Mājah from Ibn 'Umar ﵁. And also consider that those who deny Qadar are from the followers of the Dajjāl as in the hadīth reported by Abū Dāwūd from Hudhayfah ﵁. This is important for two reasons, the Rāfidah are from the biggest Khārijī sects. They and the other Khawārij have a common root in the Jew 'Abdullāh Ibn Saba', who partook in the mutiny against the righteous Khalīfah 'Uthman ﵁. For this reason, some of the scholars have also referred to the Khawārij as "Saba'iyyah."[3] In addition, the Rāfidah are infamous for pronouncing takfīr upon the majority of the Ummah including the best of the Ummah – the Companions of the Prophet ﷺ – rejecting the authority of the khulafā', even cooperating with the Crusaders and the Tatars against the khulafā' and their Muslim subjects. The Rāfidah have a history of massacring Muslims who refuse Rāfidī beliefs. This became most manifest during the Safawī empire ("1501-1736CE") and its war against Ahlus-Sunnah in Persia. Finally, the Rāfidah are one of the sects of Qadariyyah, as they deny that good and evil deeds are by Allah's qadar.

Hence the apostate Rāfidah combined between major shirk (worship of the family of the Prophet ﷺ), denial of the Qur'ān and the Sunnah (as they claim the Companions ﵃ fabricated the religious texts), takfīr of the Companions ﵃ and the Mothers of the Believers ﵅, and belief in the deviant innovations of the Khawārij and Qadariyyah. When reflecting upon this and the fact that the Jews await their so-called Messiah – as the Jews deny the messengership of Jesus ﵇, who will return before the Hour – it is expected that the Rāfidah will ally blatantly with the Jews in the future in their war against Islam and the Muslims.[4]

We seek refuge with Allah for Ahlus-Sunnah from the evil of the Dajjāl.

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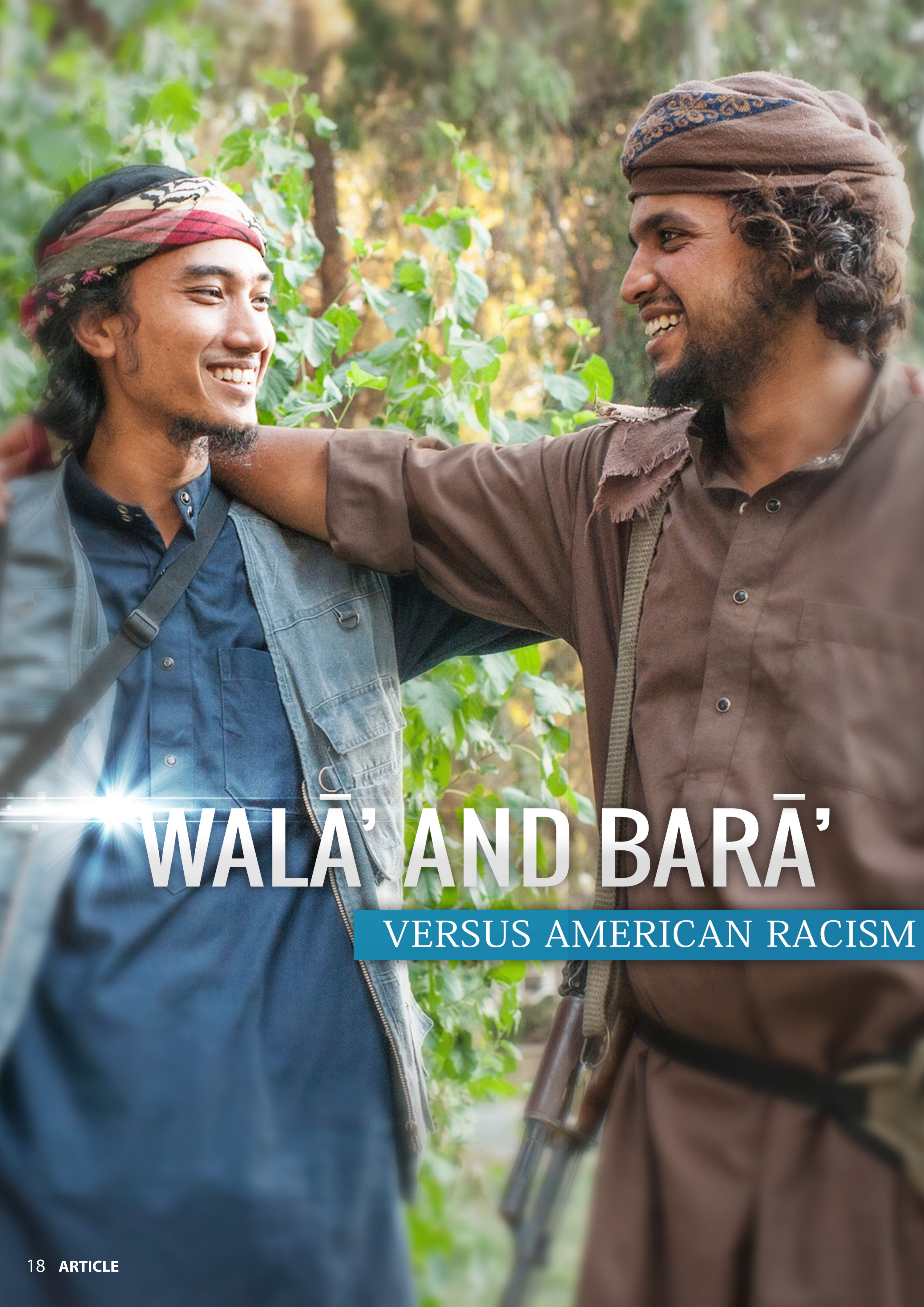
[2] Note that Muhammad al-Bāqir, Ja'far as-Sādiq, and al-Hasan al-'Askarī ﵀ were not Rāfidah. They were from the family of the Prophet ﷺ just as 'Alī, Fātimah, al-Hasan, and al-Husayn ﵃ were from the family of the Prophet ﷺ. And just as the Rāfidah fabricated lies in the name of 'Alī and his immediate family ﵃, they fabricated lies in the name of his noble descendants ﵀.

[3] The closeness of the Rāfidah to the other Khawārij is visible in the walā' between Iran→

→and Oman. Oman is ruled solely and populated mostly by the Ibādiyyah. The Ibādiyyah are historically a deviant Khārijī sect; but over the last centuries they have mutated into an apostate Jahmī sect. Their tāghūt "sultan" legislates manmade laws and has walā' to the Crusaders, the Arab and non-Arab tawāghīt including Āl Salūl, and the Rāfidah.

[4] Although it is not possible to know with certainty how exactly such will come about, it is interesting to note that 340 Jewish American rabbis recently wrote a letter addressed to the American congress in support of American-Iranian reconciliation, as reported by "I24News" (a Jewish news channel) on "18 August 2015" in an article titled "Hundreds of US Rabbis Voice Support for Iran Nuclear Deal." The report adds that the Jewish Defense Forces Military Intelligence Directorate's Research Department presented its stance to the political leadership of the Jewish state and "emphasized the possible benefits that could come of the deal."



WALĀ’ AND BARĀ’

VERSUS AMERICAN RACISM

The past year has seen a number of high-profile race-related incidents dominate the headlines in America, bringing the topic of racism back into the spotlight across the country, and like most other major issues that take center stage in the crusader media, racism does not go ignored by the Muslim minority living in the lands of kufr. Their "leaders" address the issue with an effort to give the topic an "Islamic" flavor, but typically fall short. When tackling the issue from such a perspective, "Islamic" preachers and writers often do so with humanistic undertones that seek to portray Islam as a religion of peace that teaches Muslims to coexist with all. Deluded by the open-ended concept of "tolerance," they cite numerous āyāt and ahādīth that – rightfully so – serve to demonstrate that racial hatred has no place in Islam, but they do so for the purpose of advancing an agenda that attempts to "Islamize" more "liberal" concepts that the kuffār apply across the board for achieving evil, such as political pluralism, freedom of religion , and acceptance of sodomites. In doing so, these "du'āt" seek to encourage the kāfir societies they live in to be more accepting of them, rather than meeting the enmity of the mushrikīn with hatred and disavowal. They forego the concept of walā' and barā' (loyalty and disavowal for the cause of Allah), not bothering to educate their readers of the Muslim's obligation to reject kufr, separate himself from the kuffār, abandon their lands, harbor enmity and hatred towards them, and wage war against them until they submit to the truth.

{There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone"} [Al-Mumtahanah: 4].

The example of Ibrāhīm عليه السلام and those with him – meaning the prophets of Allah, as mentioned by the scholars of tafsīr – which was praised by Allah as being an excellent example for us to follow, is for one to be prepared to reject his own people when they fall into kufr and shirk, and not to remain attached to them on account of tribal or blood ties. If this is the case with one's own people with whom a common lineage is shared, how much more so in the case of those with whom one shares nothing more than a superficial characteristic such as skin color!

Thus, the correct way to approach the issue of racism from an Islamic perspective is to reassert the importance and significance of walā' and barā', and to state in clear and unequivocal terms that those who wage war against Islam and the Muslims will not be spared on account of their skin color or ethnicity. The fate of a kāfir waging war against the Muslims is one and the same across the entire racial spectrum – slaughter.

The reason for this is simple: A Muslim's loyalty is determined, not by his skin color, his tribal affiliation, or his last name, but by his faith. He loves those whom Allah loves and hates those whom Allah hates. He forges alliances for the cause of Allah and breaks relations for the cause of Allah.

The mufassir of the Ummah, 'Abdullāh Ibn 'Abbās رضي الله عنهما said, "Love for the sake of Allah, hate for the sake of Allah, make allegiance for the sake of Allah, and make enemies for the sake of Allah, for the wilāyah (loving guardianship) of Allah is not attained except by this. One will not find the taste of īmān, even if his prayer and fasting is great, until he is like this" [Reported by Ibn al-Mubārak in "Az-Zuhd" and by al-Lālikā'ī].

This statement of Ibn 'Abbās echoes that made by the Prophet ﷺ when declaring walā' and barā' to be the strongest bond of faith. Al-Barā' Ibn 'Āzib رضي الله عنه said that they were sitting with the Prophet ﷺ when he ﷺ asked, "What bond of Islam is the strongest?" They said, "The prayer." He ﷺ said, "It is good, but it is not it." They said, "The zakāh." He ﷺ said, "It is good, but it is not it." They said, "Fasting Ramadān." He ﷺ said, "It is good, but it is not it." They said, "The hajj." He ﷺ said, "It is good, but it is not it." They said, "Jihād." He ﷺ said, "It is good, but it is not it. Indeed, the strongest bond of Islam is to love for the sake of Allah and hate for the sake of Allah" [Reported by Imām Ahmad and others].

It was this principle – the strongest and most firm bond of Islam – that led Abū Bakr as-Siddīq رضي الله عنه to spend an enormous quantity of wealth in order to purchase the Ethiopian slave Bilāl رضي الله عنه and set him free. When Bilāl's owner Umayyah ridiculed Abū Bakr at the conclusion of the transaction stating that he would have sold him for one tenth of the price they'd agreed on, Abū Bakr retorted that if Umayyah had demanded ten times the agreed price he would have paid it. Years later, Abū Bakr and 300 other Arabs would march forth in the Battle of Badr alongside the former Ethiopian slave striking the necks of their own people. That day would be referred thereafter as the Day of Furqān, the day that Allah divided between truth and falsehood at the hands of a people who slay and imprison their own people for the cause of Allah. No day before it made it more clear that all past affiliations were broken, leaving only one bond remaining – the bond between a believing Muslim and his brother, regardless of race or ethnicity. Thus, it was not strange to the believers to hear the Prophet ﷺ declare that his own father, as well as his closest uncle, Abū Tālib, were both disbelievers who would be punished by Allah in Hell, while also stating that he had heard Bilāl's footsteps in Jannah.

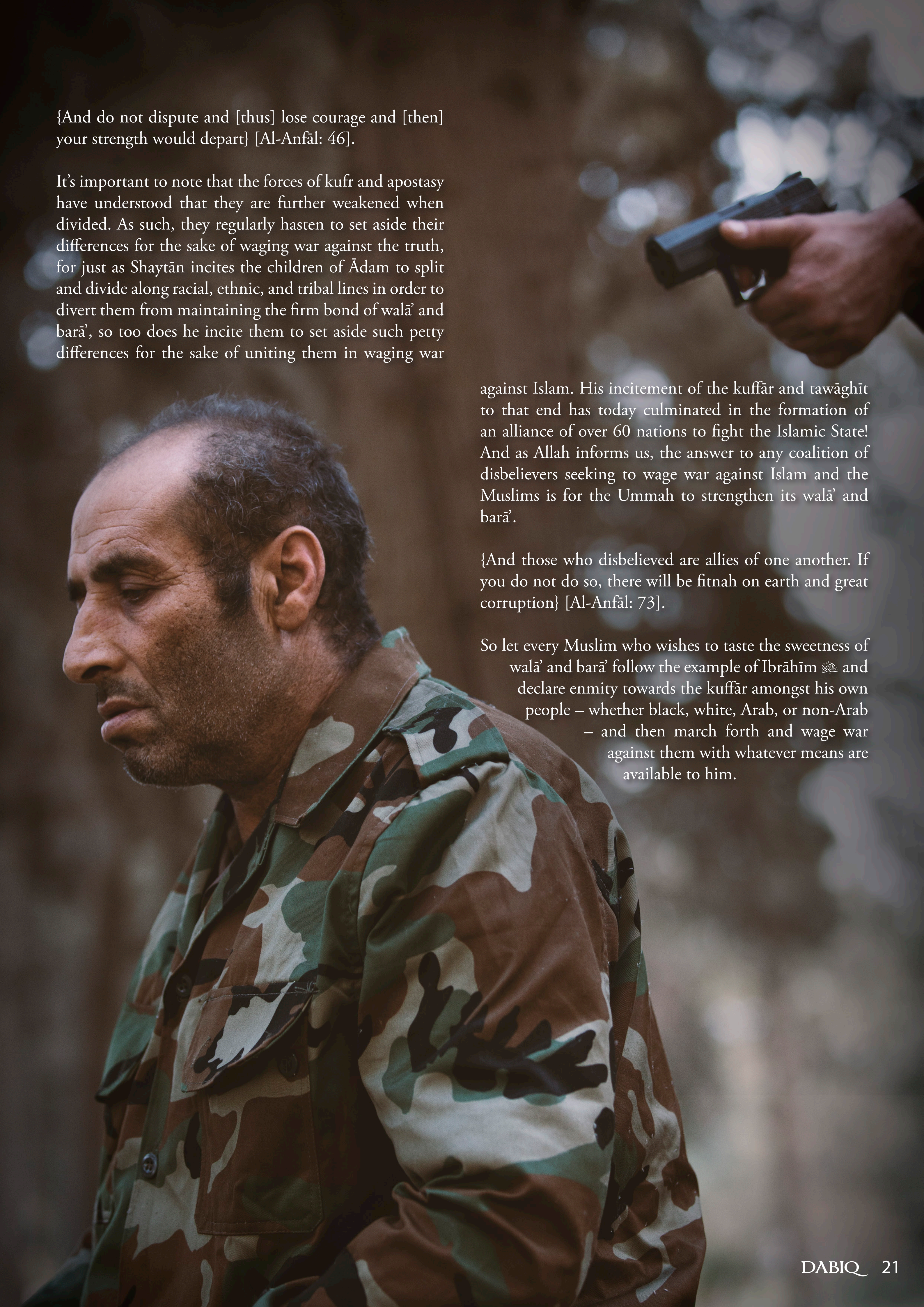
And if one were to have any doubt that this firm bond is upheld by the soldiers and leaders of the Islamic State, they could simply look to 1400 Rāfidah massacred by their fellow Iraqis and Arabs, or the countless spies dispatched to the Islamic State by the various nations of the world only to be executed by their fellow countrymen. Here in the Islamic State, all affiliations are null and void when they conflict with one's allegiance to Islam and the Muslims. So the Syrian mujāhid doesn't hesitate to trample on the Syrian flag, and the American mujāhid doesn't think twice about setting fire to the "star-spangled banner." The muhājirīn and ansār have recognized that their strength is in their unity upon tawhīd, not in any racial affiliations.

Indeed, the pan-Arabism of the Baathist regimes – including those of Bashar, Saddam, and Nasser – is beneath the feet of the Arab mujāhidīn of the Khilāfah, amongst whom are those who traveled as far as Khurāsān to sacrifice their blood and their wealth for the cause of Allah, and to defend their non-Arab brothers when the Russians first invaded several decades ago, and once more when the Americans invaded in "2001." Muslims from all over the Arab world likewise abandoned their homes, families, and comfortable lifestyles to answer the call of jihād in places as far away and obscure as the forests of Chechnya, the mountains of Bosnia, and the deserts of Mali. Their readiness to sacrifice for the sake of Allah to defend their non-Arab brothers is exemplified in the words of Shaykh Abū Mus'ab az-Zarqāwī who once stated, "We perform jihād so that Allah's word becomes supreme and the religion becomes completely for Allah. {And fight them until there is no fitnah and [until] the religion, all of it, is for Allah} [Al-Anfāl: 39]. Everyone who opposes this goal or stands in the path of this goal is an enemy to us and a target for our swords, whatever his name may be and whatever his lineage may be. We have a religion that Allah revealed to be a scale and a judge. Its statement is decisive and its judgment is not amusement. It is the kinship between us and the people, for our scales – by Allah's grace – are divine, our laws are Qur'ānic, and our judgments are upon the prophetic tradition. The American Muslim is our beloved brother, and the kāfir Arab is our despised enemy even if he and we were to have shared the same womb" [Al-Mawqif ash-Shar'ī Min Hukūmat Karazay al-'Iraq].

Today, non-Arab Muslims come to the lands of the Khilāfah in the heart of the Arab world from all corners of the earth and are received by their Arab brothers with enthusiasm, so they can stand together and wage war against the tawāghīt, both Arab and non-Arab alike. Their fierce loyalty towards one another is rooted in their īmān in Allah and their disbelief in the tāghūt, and is exemplified in the following words of their amīr, the Khalīfah of the Muslims, Shaykh Ibrāhīm Ibn 'Awwād al-Husaynī.

"O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah's grace – you have a state and khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqi, Yemeni, Egyptian, Maghribī (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another. Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood. If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allah. Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis. The earth is Allah's. {Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A'rāf: 128]. The state is a state for all Muslims. The land is for the Muslims, all the Muslims" [A Message to the Mujāhidīn and the Muslim Ummah in the Month of Ramadān].

Indeed, racism is a tool of Shaytān, which, like nationalism, is intended to divide and weaken the children of Ādam and prevent them from uniting upon the truth. For just as nationalists would never wage jihād beyond their borders to spread Islam to the corners of the earth and wipe out shirk, likewise racists would not be inclined to disavow any members of their race except for those whom they deem "self-hating," let alone fight them for the sake of raising high the word of Allah. The Muslim, however, does not accept the Ummah remaining divided in the name of petty concepts, for he recognizes that the only acceptable line of division is that which separates between a Muslim and a kāfir, whereas any other course of division would only be a source of weakness.



{And do not dispute and [thus] lose courage and [then] your strength would depart} [Al-Anfāl: 46].

It's important to note that the forces of kufr and apostasy have understood that they are further weakened when divided. As such, they regularly hasten to set aside their differences for the sake of waging war against the truth, for just as Shaytān incites the children of Ādam to split and divide along racial, ethnic, and tribal lines in order to divert them from maintaining the firm bond of walā' and barā', so too does he incite them to set aside such petty differences for the sake of uniting them in waging war against Islam. His incitement of the kuffār and tawāghīt to that end has today culminated in the formation of an alliance of over 60 nations to fight the Islamic State! And as Allah informs us, the answer to any coalition of disbelievers seeking to wage war against Islam and the Muslims is for the Ummah to strengthen its walā' and barā'.

{And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption} [Al-Anfāl: 73].

So let every Muslim who wishes to taste the sweetness of walā' and barā' follow the example of Ibrāhīm ﵇ and declare enmity towards the kuffār amongst his own people – whether black, white, Arab, or non-Arab – and then march forth and wage war against them with whatever means are available to him.

THE DANGER

Of Abandoning Dārul-Islām

The repeated events of Syrians and Libyans dying on the shores of Turkey, Libya, and Italy, or even on the highways of Austria, is one that should awaken the heart into reflecting upon the issue of hijrah.

{Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination. Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way – For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving} [An-Nisā: 97-99].

Rasūlullāh ﷺ said, "Allah ﷻ does not accept any deed from a mushrik after he accepts Islam until he departs from the mushrikīn and goes to the Muslims" [Reported by an-Nasā'ī and Ibn Mājah on the authority of Mu'āwiyah Ibn Haydah].[1]

Although the obligation of hijrah is clear, a mistake is regularly committed by claimants of Islam, and that is in choosing their destination for "hijrah." They always choose the lands of the Christians for their destination. But after the establishment of the prophetic state, hijrah was to al-Madīnah not al-Habashah. And during the Umawī and 'Abbāsī rule, hijrah was to the lands of the khilāfah not Rome and Constantinople. And with the revival of Islam's state, hijrah is to the wilāyāt of the Khilāfah, not to Nusayrī, Rāfidī, Sahwah, or PKK territory, nor to America, Europe, and their tāghūt allies.

Hijrah is an obligation from dārul-kufr to Dārul-Islām. Ibn Qudāmah, for example, said, "Chapter on Hijrah: Hijrah is to abandon dārul-kufr for Dārul-Islām." He then quoted the verses referenced earlier and other proofs. He then said, "The ruling of hijrah will remain and will not cease until Resurrection Day" [Al-Mughnī]. Ibnul-Qayyim ؒ said that "if the laws of Islam are not implemented somewhere, it is not Dārul-Islām" [Ahkām Ahl adh-Dhimmah]. This is evident, as the Sahābah did not consider the lands overcome by the false prophets or the resistance against zakāh to be anything but dārul-harb. The fuqahā' after them did not consider the lands ruled by the Tatar or 'Ubaydī rulers to be Dārul-Islām, for although these rulers claimed Islam and ruled by some of its laws, they committed apostasy by abandoning some of its laws or teachings. Accordingly, moving to the lands of Āl Salūl or the Sahwāt is not hijrah, as the rulers of these lands – in addition to them allying with the crusaders and apostates against Islam – abandon and resist many of the laws of the Sharī'ah. There is no wālā' and barā' there except on a nationalist basis.

Sadly, some Syrians and Libyans are willing to risk the lives and souls of those whom they are responsible to raise upon the Sharī'ah – their children – sacrificing many of them during the dangerous trip to the lands of the war-waging crusaders ruled by laws of atheism and indecency. Although most of these families leave from dārul-kufr – Sahwah, PKK, or regime territory – to the crusaders' lands, the possibility of families leaving the Khilāfah for America or Europe in pursuit of the Dunyā is a matter that should bring focus to the ruling of abandoning Dārul-Islām for dārul-kufr.

Therefore, it should be known that voluntarily leaving Dārul-Islām for dārul-kufr is a dangerous major sin, as it is a passage towards kufr and a gate towards one's children and grandchildren abandoning Islam for Christianity, atheism, or liberalism. If one's children and grandchildren don't fall into kufr, they are under the constant threat of fornication, sodomy, drugs, and alcohol. If they don't fall into sin, they will forget the language of the Qur'ān – Arabic – which they were surrounded by in Shām, Iraq, Libya, and elsewhere, making the return to the religion and its teachings more difficult.

There are several narrations in the Sunnah on the prohibition of going back to one's homeland after hijrah, a case similar to that of abandoning Dārul-Islām for dārul-kufr.

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[1] See also pages 28-29 of issue #8 and pages 25-34 of issue #3.

Many Syrians died on the road to dārul-kufr

Ibn Mas'ūd ؓ said, "The taker, giver, and contractor of ribā – if they know the deal is ribā – as well as the giver and receiver of tattoos for beauty, the abandoner of zakāh, and the revert to being a Bedouin after hijrah are all cursed upon the tongue of Muhammad ﷺ until Resurrection Day" [Reported by an-Nasā'ī from Ibn Mas'ūd].

The Prophet ﷺ said, "The muhājir can stay three days in Makkah after completing his ['Umrah or Hajj] rites" [Reported by al-Bukhārī and Muslim from al-'Alā' Ibn al-Hadramī].

'Alī Ibn Abī Tālib ؓ said, "Indeed, the major sins are seven." The people were noisy, so he repeated his statement three times and then said, "Will you not ask me about them?" They said, "O Amīrul-Mu'minīn, what are they?" He replied, "Shirk, murder, defaming the chaste woman, taking the wealth of the orphan, taking ribā, fleeing from battle, and going back to the desert as a Bedouin after hijrah" [Reported by at-Tabarī in his tafsīr].

Al-Qādī 'Iyād said, "The Ummah has ijmā' on the prohibition of the muhājir abandoning his hijrah and returning to his homeland and that the muhājir going back to being a Bedouin is a major sin" [Sharh Sahīh Muslim – an-Nawawī].

Ibn Hajar said while commenting on the hadīth of al-'Alā' Ibn al-Hadramī quoted above, "From the fiqh of this hadīth is that residence in Makkah was harām for those who performed hijrah from it before the Conquest of Makkah. But it was permissible for one who intended it for Hajj or 'Umrah to remain there for not more than three days after completing his rites" [Fath al-Bārī].

It is important to note that in the hadīth of Ibn Mas'ūd ؓ quoted above as well as in the discussion between Salamah Ibn al-Akwa' ؓ and al-Hajjāj on becoming a Bedouin after hijrah [Reported by al-Bukhārī and Muslim], in addition to other ahādīth and āthār, returning to the desert as a Bedouin is referred to with the word root of "riddah." Ibn al-Athīr commented, "They [the Salaf] used to consider the person who after his hijrah returns to his homeland without excuse like a murtadd" [An-Nihāyah]. This is probably because such a person – in some regards – forsakes aspects of Islam including hearing, obeying, jamā'ah, jihād, masājid, etc.

And according to some scholars, moving to dārul-kufr from Dārul-Islām is apostasy, whereas others confirm that it borders apostasy.

Ibn Hazm said, "If he moves there [the lands of the crusaders and pagans] for the sake of what he might acquire from dunyā but lives there like a dhimmī – despite being able to join the body of the Muslims and reach their land – then his deed is not far from kufr and we find no excuse for him" [Al-Muhallā].

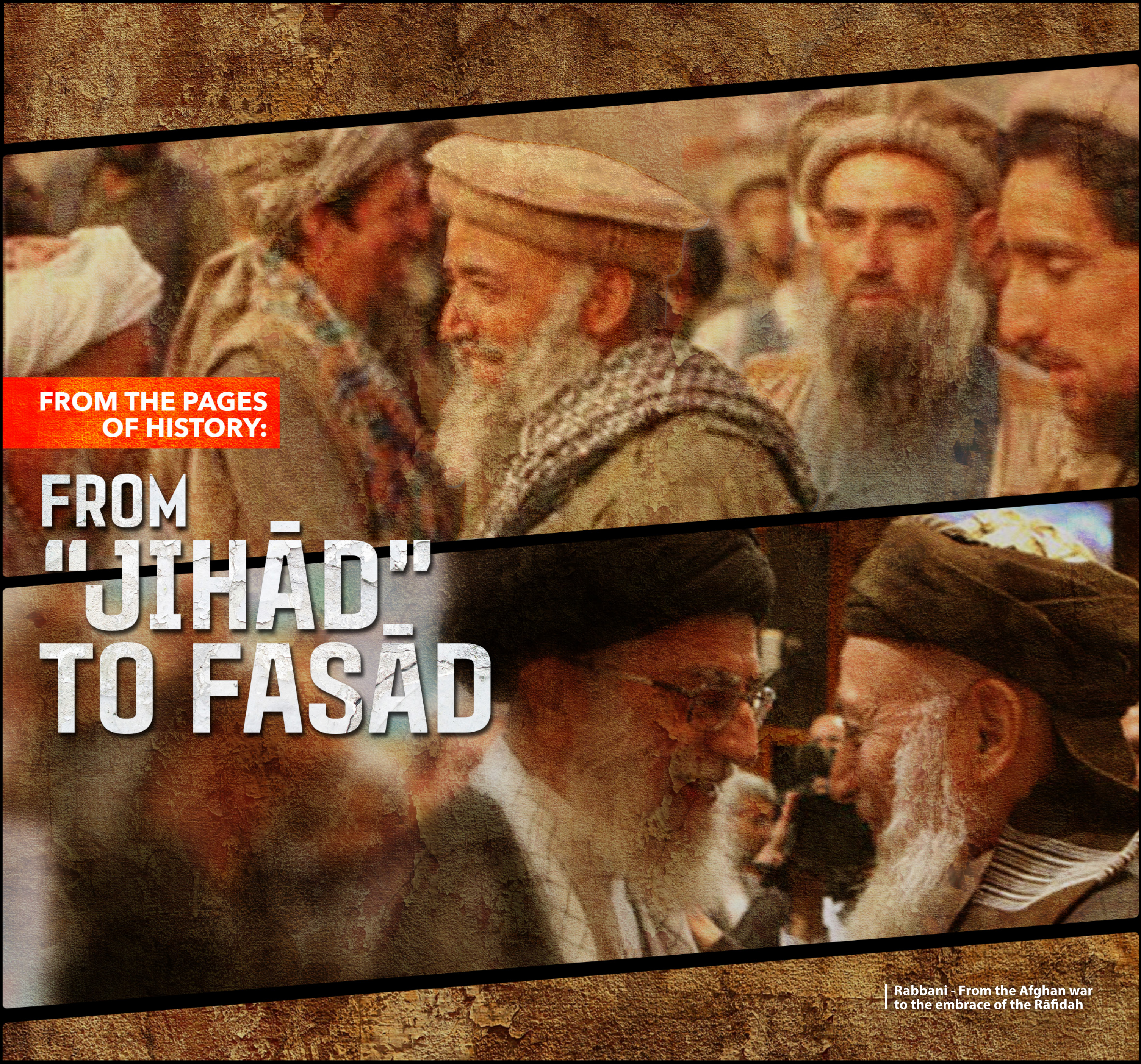
Al-Hasan Ibn Hayy (died 169AH) said, "If a man moves to dārul-harb without apostatizing from Islam, he is a murtadd for abandoning Dārul-Islām" [Mukhtasar Ikhtilāf al-'Ulamā' – at-Tahāwī].

Going back to dārul-kufr is certainly a major sin that can reach the level of apostasy if it entails, for example, voluntarily moving to a land where the person will be forced into kufr, as the excuse of coercion is not valid when the individual brings this condition upon himself. Similarly is the case if he agrees to stipulations of kufr – such as cooperating with the kuffār against the Muslims – so as to be permitted entry into dārul-kufr. This is kufr even if he does not go through with his promise. {Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Book, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided} [Al-Hashr: 11-12]. And there are many other acts of kufr that one can potentially fall into when travelling to dārul-kufr.

May Allah facilitate for the Muslims hijrah to the Khilāfah despite the plots of the crusaders and the apostates.

FROM THE PAGES OF HISTORY:

FROM "JIHĀD" TO FASĀD



Rabbani - From the Afghan war to the embrace of the Rāfidah

Ibrāhīm at-Taymī ؒ (died 92AH) said, "Who can be safe of tribulation after the Khalīl of Allah, Ibrāhīm ؑ said, O Lord {and keep me and my sons away from worshipping idols} [Ibrāhīm: 35]" [Reported by at-Tabarī in his tafsīr].

Umm Salamah ؓ was asked, "What was the most repeated du'ā' of Allah's Messenger ﷺ when he was with you?" She responded, "His most repeated du'ā' was, 'O turner of the hearts, keep my heart firm upon Your religion.'" She said that she asked him, "O Allah's Messenger, why is your most repeated du'ā': 'O turner of the hearts, keep my heart firm upon Your religion'?" He responded, "O Umm Salamah, there is not a single human except his heart is between two fingers of Allah's fingers. So whomever He wills He makes upright. And whomever He wills He leaves astray" [Hasan: Reported by at-Tirmidhī].

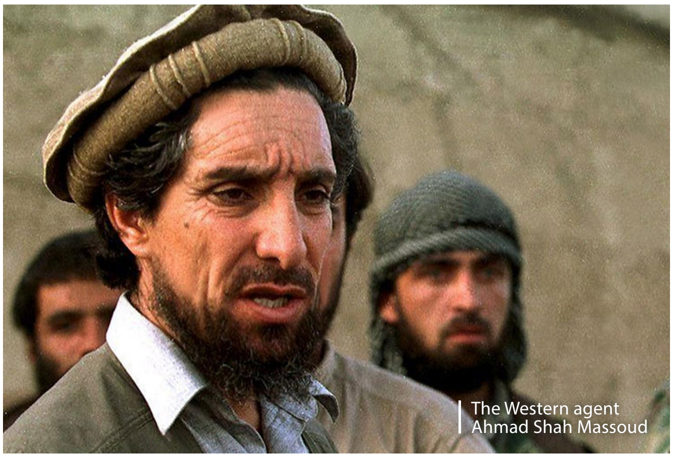
Ibn Abī Mulaykah ؒ said, "I met thirty of the Companions of the Prophet ﷺ. All of them would fear hypocrisy for themselves" [Quoted by al-Bukhārī in his sahīh].

'Umar ؓ said, "We almost committed kufr in a single morning if not that Allah saved us through Abū Bakr as-Siddīq ؓ" [Reported by Ibn Battah in "Al-Ibānah al-Kubrā"].

This was the attitude of the Salaf. Then generations came thereafter infected with the disease of irjā' to the point that some dared to claim that their faith was equal to that of Jibrīl! They did not fear minor hypocrisy, never mind major hypocrisy, never mind blatant apostasy. They were certain they were righteous, and certain they were sincere, and therefore their deeds would certainly be accepted, and thereafter they would certainly have a pious ending! May Allah protect our hearts and deeds from hypocrisy and pride.

And so, for the sake of clarification, in these pages of history we briefly present a list of militants[1] and even "mujāhidīn" who fell into blatant apostasy by either siding with the crusaders or the tawāghīt against the mujāhidīn or entering into the religion of parliaments and tāghūt presidencies. Thereafter, one should not be surprised when he sees the various factions in Shām or elsewhere siding with the Sahwah, the tawāghīt, or the crusaders, against the Islamic State.

Afghanistan


The Western agent
Ahmad Shah Massoud

Abdul Rasul Sayyaf (former head of the "Islamic Union for the Liberation of Afghanistan," now a member of the tāghūt parliament), Burhanuddin Rabbani (former head of the "Islamic Society of Afghanistan," died chairman of the Afghan High Peace Council), and Ahmad Shah Massoud (former military commander, died commander of the "United Islamic Front"), were all former leaders of the major factions that fought against the communist Russians and thereafter against the communist Afghans. All three fought alongside 'Abdullāh 'Azzām and were formerly praised by him in his speeches and letters. After the collapse of the communist Afghan regime, they together along with others established the so-called "Islamic State of Afghanistan" in "1992." This "state" would later organize the "United Islamic Front for the Salvation of Afghanistan" AKA the "Afghan Northern Alliance," which fought on behalf of the crusaders and tawāghīt, this becoming most manifest after the blessed operations of September 11th.

Tajikistan

Abdullo Nuri (former head of the "Islamic Renaissance Party of Tajikistan") fought against the communists of Tajikstan. Amīr Khattāb of Chechnya ﵀ himself came to Tajikistan for jihād and fought alongside various groups there, including those allied with Nuri. Nuri's group later signed a peace treaty with the communist apostates. The party then became a major member of the tāghūt parliament, thereby apostatizing from Islam.

Libya

Abdelhakim Belhadj (Abū 'Abdillāh as-Sādiq), Abdel Wahab Qaid (Abū Idrīs al-Lībī), Abdel-Hakim al-Hasidi, Sāmī Mustafā as-Sā'idī (Abul-Mundhir as-Sā'idī), were all former members of the "Libyan Islamic Fighting Group" whose leadership was based in Afghanistan before September 11th and whose fighters executed numerous operations in Libya against the tāghūt Gaddafi and his apostate regime. Many of these leaders had once accompanied Shaykh Usāmah Ibn Lādin ﵀ in Afghanistan. After the collapse of the Taliban emirate, the leaders of the "Libyan Fighting Group" were captured by the crusaders and later handed over to and released by the crusader puppet Gaddafi. These former jihād leaders would later join the tāghūt parliament and partake in the shirkī elections after fighting in the war against the tāghūt Gaddafi in "2011."

Somalia

Sharif Sheikh Ahmed was the chief commander of the Islamic Courts Union in "2006." During this time, he fought against the tāghūt Transitional Federal Government of the Republic of Somalia. After the fall of Mogadishu to the African crusaders and the Somali apostates, he fled, only to return to Somalia, run in its shirkī elections, and become its tāghūt president,

The murtadd
Abdelhakim Belhadj

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[1] Note: Some of the individuals and factions that will be mentioned never fought for Allah's cause to begin with – similar to the condition of many of the factions in Shām – and yet some of the ignorant consider them "mujāhidīn" just because they fought against crusaders, communists, and other kuffār for nationalist reasons.

thereby ruling by manmade laws from "2009" to "2012." He continues to be an ally of the American crusaders.

The murtadd
Sharif Sheikh Ahmed

Iraq

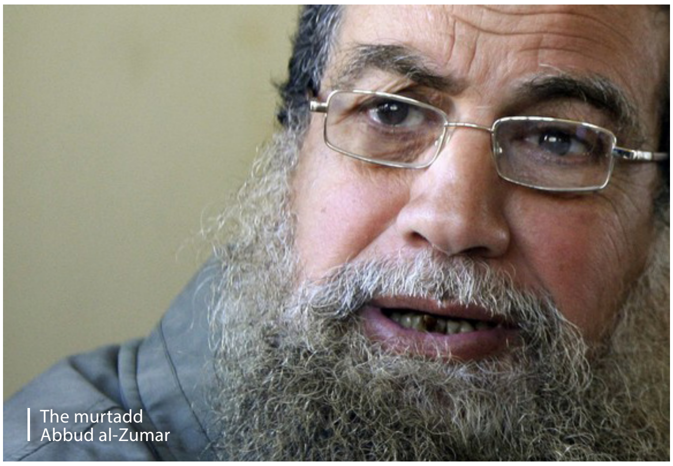
Ali Bapir (former head of the "Islamic Group in Kurdistan"), Mahmoud al-Mashhadani (a former shar'ī[2] and top leader in Ansār al-Islām), Sa'dūn al-Qādī Abū Wā'il (former shar'ī head of Ansār al-Islām), Muhammad Husayn al-Jubūrī Abū Sajjād (a former leader of Ansār al-Islām), Amīn as-Sab' Abū Khadījah (former head of the "Islamic Army"), Abul-'Abd of al-'Āmiriyyah (a former commander of the "Islamic Army"), Abū 'Azzām at-Tamīmī (a former leader in the "Islamic Army"), Muhammad Hardān Abū Sa'īd (former head of the "Army of Mujāhidīn"), and Haqqī Ismā'īl ash-Shūrtānī (a former commander of the "Army of Mujāhidīn"). These various leaders took part in the jihād in Iraq. Ali Bapir took part in the jihād against the tāghūt Saddam and the murtadd peshmerga before the American invasion of Iraq. Once the American invasion began, he cooperated with the crusader-backed peshmerga against the mujāhidīn in Kurdistan and then joined the tāghūt parliament. The other figures all took part in the jihād against the American crusaders before some of them ended up in crusader prisons and formed an agreement with the Americans to halt the war against the crusaders only to wage war solely against the "Khawārij." They were subsequently released and convinced their various parties and subordinates to partake in this treachery.[3] This was the first Iraqi Sahwah whose blatant apostasy al-Qā'idah and even Dhawāhirī himself warned against on several occasions before Dhawāhirī becoming a pawn in the hands of the Syrian Sahwah.

The murtadd
Ali Bapir

The murtadd
Mahmoud al-Mashhadani

Egypt

Mohamed Abu Samra, Kamal Habib, Nabil Na'eem, Karam Zuhdī, Abbud al-Zumar, Tarek al-Zumar, Nājih Ibrāhīm, Usāmah Hāfidh, 'Āsim 'Abdil-Mājid, 'Isām Dirbālah, 'Abdul-Ākhir al-Ghunaymī, and Usāmah Rushdī were all former leaders of the "Egyptian Islamic Group" or the "Egyptian Jihad Group." Both groups had performed jihād against the tāghūt and murtadd forces of Egypt. All of these leaders renounced their former beliefs and partook in the Egyptian elections after the fall of the tāghūt Mubarak by forming and supporting political parties including the "Building


The murtadd
Abbud al-Zumar

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[2] The term is used to indicate the person is responsible for the fatwā, da'wah, and courts of a group.

[3] Ansār al-Islām refused to partake in this Sahwah, so Sa'dūn and al-Jubūrī split from the group and formed their own group named "Ansār as-Sunnah – the Shar'ī Committee."

The Russian agent
Ramzan Kadyrov

and Development Party," which became the political arm of the "Egyptian Islamic Group," the "Islamic Party" (the "Peace and Development Party"), the "Democratic Jihad Party," as well as others…

Chechnya

Akhmad Kadyrov, Ramzan Kadyrov, Akhmed Zakayev, Ilyas Akhmadov, Sulim Yamadayev, Ruslan Yamadayev, and Dzhabrail Yamadayev were all former nationalist, militant leaders who fought in the First Chechen War against the same Russian crusaders whom Amīr Khattāb and Shamil Basayev رحمهما الله also fought against. Akhmed Zakayev and Ilyas Akhmadov later backed the Western crusaders in the media against the mujāhidīn. The others all sided militarily with the Russian crusaders against the mujāhidīn in the Second Chechen War. They essentially became a Chechen Sahwah.

Palestine

The various leaders and branches of Hamas have claimed to be performing "jihād" against the Jews for years. The reality though is this militia is a nationalist entity actively adopting democracy as a means of change since "2005." It entered in municipal, presidential, and legislative elections, partaking in the legislation and execution of manmade laws. This democratic ideology was propagated by its leadership even before "2005" since the days of Ahmed Yassin. He was asked in an interview, "The Palestinian people want a democratic state. Why do you oppose this?" He replied, "I also want a democratic multi-party state in which authority is for those who win the elections." He was then asked, "If the communist party wins the elections, what will be your position?" He responded, "Even if the communist party wins the elections, I will respect the desire of the Palestinian people." He was then asked, "If it becomes clear from the elections that the Palestinian people want a democratic multi-party state, what will be your position then?" He responded, "Wallāhi, we are a people with dignity and rights. If the Palestinian people express their refusal of an Islamic state, then I will respect and glorify their desire and wish" [Ahmad Yāsīn adh-Dhāhirah al-Mu'jizah – Ahmad Ibn Yūsuf: 116, 118].

Conclusion

These examples are a small selection from a lengthy list. May Allah keep our hearts upon tawhīd and free of shirk until we meet Him while He is pleased with us. Āmīn.

The tāghūt of Gaza
and the tāghūt of Turkey

A SELECTION OF MILITARY OPERATIONS ACROSS THE ISLAMIC STATE

As the soldiers of the Khilāfah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujāhidīn of the Islamic State that have succeeded in expanding the territory of the Khilāfah or simply terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations which the Islamic State has conducted on various fronts across many regions over the course of the last two months.

Wilāyat Najd – On Thursday, Ramadān 29, our brother Abū ʻUmar an-Najdī set out on a mission armed with an explosive belt and an assault rifle. He first targeted and killed his uncle, Colonel Rāshid Ibrāhīm as-Sufayyān, who served in the Interior Ministry of Āl Salūl, and then made his way towards al-Hā'ir Prison. He detonated his explosive belt at the checkpoint for one of the prison's entrances and succeeded in killing and wounding at least 15 murtadd policemen. May Allah accept him amongst the shuhadā'.

Targeting a vessel belonging to the murtadd Egyptian navy

A direct hit on the vessel

Wilāyat Saynā' – On Thursday, Ramadān 29, the soldiers of the Khilāfah succeeded in destroying a ship belonging to the murtadd Egyptian navy in the Mediterranean Sea north of Rafah. They targeted the vessel with a guided missile and succeeded in completely destroying it and killing those inside.

Wilāyat Dayālā – On Friday, Shawwāl 1, in revenge for the Rāfidī massacre of Ahlus-Sunnah in al-Hawījah in Wilāyat Karkūk, an istishhādī operation was carried out by our brother Abū Ruqayyah al-Ansārī with a vehicle carrying three tons of explosives. He targeted a gathering of Rāfidī militia fighters near the Rāfidī temple "ar-Rasūl al-A'dham," and detonated his vehicle in their midst, killing and wounding more than 180 of them and creating extensive damage at the site of the explosion. May Allah accept our brother amongst the shuhadā'.

Wilāyat Dimashq – On Thursday, Shawwāl 21, three istishhādī operations were carried out after the mujāhidīn succeeded in stealthily advancing to the heart of the city of al-Qaryatayn. The operations targeted three Nusayrī checkpoints at the entrance to the city, including the northern checkpoint, the Furn checkpoint, and the Nādī checkpoint. This was followed by fierce clashes

A Shilka captured as ghanīmah during the battle to liberate al-Qaryatayn

in which several Nusayrī soldiers were killed, with the mujāhidīn capturing light, medium, and heavy weapons as ghanīmah. The battle ended with the soldiers of the Khilāfah liberating and taking complete control of the city.

Wilāyat Halab – On Tuesday, Shawwāl 26, a unit of Islamic State inghimāsiyyīn carried out an attack on the Abul-'Abbās base in the city of Māri' where a number of murtaddīn from the Shu'aytāt Sahwah who had fled from Wilāyat al-Khayr were present. The inghimāsiyyīn, by Allah's grace, succeeded in killing everyone inside the base, with the number of dead reaching 50. They then made their way towards another group of Sahwah murtaddīn inside the city, attacking them and detonating their explosive belts in their midst, killing and wounding dozens of them. Amongst those killed were a number of Sahwah leaders, including 'Abdul-Karīm Ziyād al-Khatīb, Muhammad Samīr Haraybilah, Husayn Muhammad 'Abdullāh Hāfidh, Yūnus Sharīf, Mamdūh Mustafā 'Abbās, and Husayn Farrūh.

Wilāyat Baghdad – On Thursday, Shawwāl 28, the soldiers of the Khilāfah detonated a car bomb in the midst of a gathering of Safawī soldiers and Rāfidī Mobilization fighters in one of their strongholds in Sadr City in the eastern part of Baghdad, killing approximately 90 of them and wounding 200.

Wilāyat al-Anbār – On Thursday, Dhul-Qa'dah 12, in revenge for our brother Abū Rādī al-Ansārī, the amīr of the region of Jazīrat al-Khālidiyyah who was killed in the battles in the region of al-Bū 'Īthah, 6 soldiers of the Khilāfah set out with four explosive vehicles and two medium-caliber machine guns towards the main operations base north of ar-Ramādī in the region of at-Tarrāh located near ath-Tharthār. The six inghimāsiyyīn were Abū Hamzah al-Ghazzāwī, Abud-Dardā' at-Tūnusī, Abū Muqātil al-Almānī, Abū Muhammad al-Jazrāwī, Abul-Fārūq ash-Shāmī, and Abū Anas at-Tājikī. They succeeded, by Allah's grace, in reaching their targets and detonating their vehicles, blowing up the murtaddīn's base and killing and wounding dozens of officers and soldiers, including the murtadd Major General 'Abdur-Rahmān Abū Raghīf, the deputy commander of Anbār operations, as well as the murtadd Brigadier General Safīn 'Abdul-Majīd, commander of the 10th Division. May Allah accept our brothers amongst the shuhadā'.

Wilāyat Barqah – The Islamic State has re-entered the city of Darnah, waging a fierce battle against the treacherous Sahwah factions in the city. The soldiers of the Khilāfah recently succeeded in taking control of the

A dead Sahwah fighter killed by the mujāhidīn advancing on the city of Māri'

Shaykh Abū Hassān al-Khath'amī (may Allah accept him) - Martyred in the battle to liberate al-Qaryatayn, with the battle subsequently being named after him

The funeral for two senior Safawī commanders killed by the soldiers of the Khilāfah

The soldiers of the Khilāfah bombard the murtaddīn west of Bījī with Grad rockets eastern coast region of Darnah, and capturing one of the main Sahwah bases in the city.

Wilāyat Salāhuddīn – The soldiers of the Khilāfah have succeeded in reasserting their control over the majority of the city of Bījī. Recent months saw large areas of the city and its surrounding regions falling to the murtaddīn due to the intense level of airstrikes carried out by Crusader warplanes. The mujāhidīn, however, remained entrenched in the city, withstanding and repelling one Safawī advance after another while launching frequent assaults of their own, culminating in a major operation dubbed "The Battle of Shaykh Abū Khattāb ash-Shayhāwī (may Allah accept him)." The mujāhidīn succeeded in driving back the murtaddīn and reclaiming all areas of the city that they had lost, with the Safawiyyīn subsequently withdrawing from the region and leaving numerous weapons behind to be taken as ghanīmah.

Egypt – On Thursday, Dhul-Qa'dah 5, the soldiers of the Khilāfah targeted the murtadd Egyptian national security agency building in the region of Shubral-Khaymah in the heart of Cairo by detonating a car bomb next to the building thereby inflicting the tāghūt with losses in their property and personnel. The operation was carried out in revenge for the shuhadā' of the battle of 'Arab Sharkas and all of the shuhadā' of the Muslims.

Wilāyat Dimashq – This month, the soldiers of the Khilāfah made a steady and persistent advance through the Qadam neighborhood of Dimashq over the course of several days. They assaulted a number of Sahwah bases and took control of several buildings in which Sahwah fighters were entrenched, killing and wounding dozens of them and forcing the rest to flee in defeat. The mujāhidīn continue to advance against the Sahwah forces in Qadam in a bid to capture the entire area, which would place the Islamic State just a stone's throw from the heart of Dimashq.

Wilāyat Halab – The past month has seen a major advance by the Islamic State in the Halab countryside towards the Sahwah stronghold of Māri'. In a campaign dubbed "The Battle to Free the Prisoners," the soldiers of the Khilāfah succeeded in capturing a number of villages in the region surrounding Māri', including the villages of Harbal, Harjalah, Umm Hawsh, al-Wahshiyyah, Tallālayn, Shaykh 'Īsā, Kaljabrayn, and Sandaf, as well as the Māri' grain silos. With the city of Māri' surrounded on three sides, the soldiers of the Khilāfah have tightened the noose on the Sahwah factions allied to the crusaders and tawāghīt.

Wilāyat Halab – The soldiers of the Khilāfah, by Allah's grace, succeeded in capturing several buildings inside the Kuwayris military airbase in a major operation that took place on the morning of Sunday the 24th of Shawwāl. The operation began with our brother Abū 'Abdullāh ash-Shāmī carrying out an istishhādī attack with an explosive tank targeting a building inside the airbase in which Nusayrī soldiers were entrenched. This was followed by a second istishhādī attack with an explosive vehicle, after which a unit of Islamic State inghimāsiyyīn advanced forward. The soldiers of the Khilāfah clashed with the murtaddīn as Nusayrī warplanes heavily bombarded their positions, and the gun battles ended with the mujāhidīn taking control of several buildings inside the airbase. The successful operation is part of a larger campaign to capture the Kuwayris military airbase in its entirety. May Allah accept our istishhādī brothers amongst the shuhadā'.

The soldiers of the Khilāfah advance in the Qadam neighborhood of Dimashq

Imposing the jizyah on the Christians of al-Qaryatayn after liberating the city

DABIQ
MAGAZINE

DABIQ
9 ISSUE
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THEY PLOT
AND ALLAH PLOTS
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THE LAW OF ALLAH
OR THE LAWS OF MEN
IS WAGING WAR AGAINST THE KHILAFAH APOSTASY?

CATCH UP ON THE PREVIOUS TEN ISSUES OF THE ISLAMIC STATE'S DABIQ MAGAZINE!

ALHAYAT

A PHOTO
REPORT

DESTROYING THE SHIRK TEMPLE OF BAALSHAMIN

DESTROYING
THE SHIRK TEMPLE OF BEL

THE FINAL STATEMENT
OF ABŪ SINĀN AN-NAJDĪ

(MAY ALLAH ACCEPT HIM)

[On Thursday the 21st of Shawwāl, an istishhādī operation was conducted by the soldiers of the Khilāfah in Wilāyat al-Hijāz. Our brother Abū Sinān an-Najdī (may Allah accept him) targeted the Āl Salūl Emergency Task Force, which plays a major role in detaining the muwahhidīn, thereby securing the rule of the tawāghīt and their crusader masters. He succeeded in penetrating multiple layers of security and entering one of their training camps in the city of Abhā in the region of ʻAsīr where he detonated his explosive belt, killing and wounding dozens of them. The following are his final words which were released in an audio statement, containing a message to the enemies of Islam, as well as a message to his brothers fighting for the cause of Allah.]

All praise be to Allah, the Strong, the Mighty. May Allah's peace and blessings be upon the one sent with the sword as a mercy to mankind. As for what follows:

Allah ﷻ said, {O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous} [At-Tawbah: 123].

Allah ﷻ also said, {You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them,

The Rāfidī mushrikīn of the Arabian Peninsula

The Rāfidah and their religion are protected by Āl Salūl

The tawāghīt of Āl Salūl console their murtadd soldiers

The ṭāghūt Salmān Āl Salūl, like his father and his brothers before him, is a staunch ally of the crusaders

and they are pleased with Him – those are the party of Allah. Unquestionably, the party of Allah – they are the successful} [Al-Hashr: 22].

My first message is to Āl Salūl. By Allah, we have come to you with the sons of Abū ʻUbaydah. By Allah! By Allah! You will not enjoy safety and security, and you will not have a comfortable life as long as you wage war against Islam and the Muslims and remain as tails of the West, which plays around with you as it pleases. Your coalition with the Majūs and the Crusaders against Ahlus-Sunnah in Iraq and Shām is the biggest witness against you.

And as for you, O soldiers of the ṭāghūt who serve to secure his throne, by Allah, you will not enjoy a pleasant life as long as you serve as guards for the one whose planes, together with the West, bomb our brothers, and as long as you serve as his minions, imprisoning our brothers and sisters, waging war against Ahlus-Sunnah and making peace with the Rāfiḍah. So receive glad tidings of that which will ruin your lives.

By Allah, you will not be safe, O soldier, neither in your home nor on the streets. We will lie in wait for you at every place of ambush. We have come to you with men who love death just as you love life, and race one another to fight you just as you compete with one another to attain higher positions, O you cowards.

My second message is to the zealous lions.

Allah ﷻ said, as per the recitation of Khalaf from Hamzah, {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they are killed and they kill. [It is] a true promise [binding] upon Him in the Tawrāh and the Injīl and the Qur'ān. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment} [At-Tawbah: 111].

Sell your lives to Allah, the Mighty and Sublime. Strike with istishhādī operations and explosive belts! These istishhādī operations have proven their benefit and have produced their fruits. Their benefit has become widespread, and they have become a source of calamity and destruction for the crusaders and their corrupt supporters, and they are more harmful than rifles and machine guns. They have planted terror in their hearts, so much so that the enemies of Allah are now afraid of everything and wait for death to come to them from every direction. In addition to that, they result in the least amount of loss out of all the shar'ī methods of fighting, while at the same time being the most effective. This is the advice that I wished to convey to my brothers in the Peninsula of Muhammad ﷺ.

{And Allah is predominant over His affair, but most of the people do not know} [Yusuf: 21].

The soldiers of Āl Salūl being trained by their crusader allies

WHO ARE THE TRUE FUQAHĀ’ & SCHOLARS?

‘Alī Ibn Abī Tālib ؓ said, “Indeed, the true faqīh is he who does not make the people lose hope in Allah’s mercy, nor does he make allowances for them to commit disobediences of Allah, nor does he make them feel secure of Allah’s wrath, nor does he abandon the Qur’ān, turning away from it for something else. There is no good in worship lacking knowledge, nor knowledge lacking understanding, nor recitation lacking contemplation” [Sunan ad-Dārimī].

A man said to al-Hasan al-Basrī ؒ (died 110AH) one day regarding something al-Hasan had said, “O Abū Sa’īd, this is not what the fuqahā’ say.” So he replied, “Woe to you! And have you have ever seen a faqīh?! Rather the faqīh is the zāhid in the Dunyā, the desirous of the Hereafter, the perceptive regarding the matter of his religion, the persistent in worship of his Lord” [Sunan ad-Dārimī].

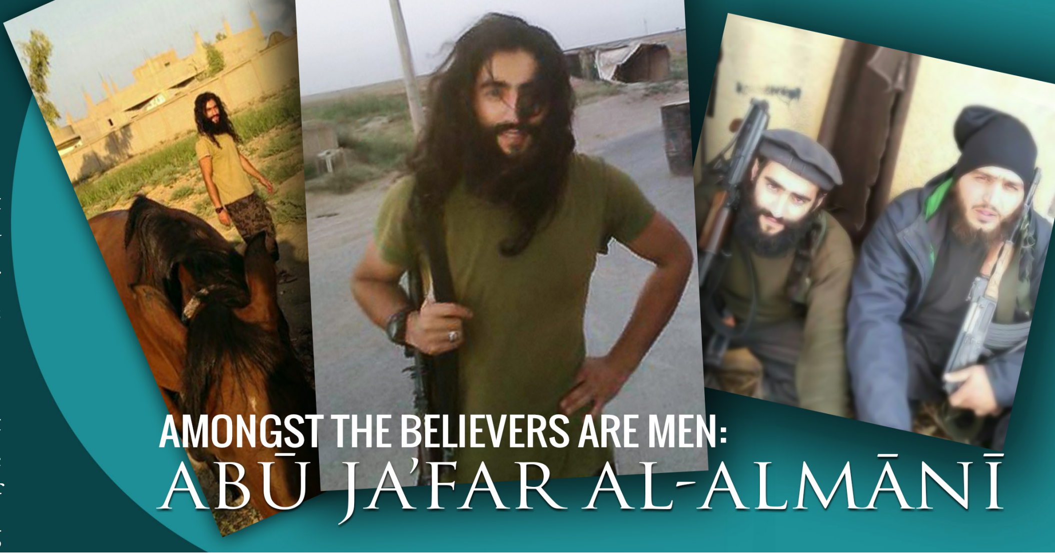
Mujāhid ؒ (died 101AH) said, “Indeed, the faqīh is he who fears Allah ﷻ” [Sunan ad-Dārimī].

'Alī Ibn Abī Tālib رضي الله عنه said, "O carriers of knowledge, practice your knowledge, for the scholar is he who practices what he knows and whose deeds match his knowledge. There will be a people whose knowledge does not pass their throats. Their deeds contradict their knowledge and their private lives contradict their public lives. They will sit in circles boasting against each other to the extent that a man will be angered if his companion sits with other than himself and leaves him. The deeds of the people in those gatherings will not ascend to Allah سبحانه وتعالى" [Sunan ad-Dārimī].

'Alī Ibn Abī Tālib رضي الله عنه also said, "A time will soon come upon the people in which nothing will remain of Islam except its name and nothing will remain of the Qur'ān except its script. Their masājid will be built with splendour while they are ruins void of guidance. Their scholars will be the worst creation under the sky. The fitnah will come from them, and it is due to them" [Shu'ab al-Īmān – al-Bayhaqī].

AND WHO ARE THE EVIL "SCHOLARS"?

AMONGST THE BELIEVERS ARE MEN:
ABŪ JA'FAR AL-ALMĀNĪ



Abū Ja'far رحمه الله was very beloved amongst the brothers. He was always friendly and ready to help at all times, forever having a smile on his face for his brothers.

He grew up in an environment rampant with crime and corruption, but despite that, he never went through a period of jāhiliyyah. He was raised as a practicing Muslim from his childhood. Through the Muslims living around him, he learned of Amīr Khattāb and other mujāhidīn of the Qawqāz region early on. From then on, he always had an inner longing to become a mujāhid. As a young adult he was very active in giving da'wah to youngsters in his neighborhood, and also performed Hajj at a relatively young age to draw closer to Allah ﷻ. This led to him being nicknamed "Hajjī" (something he did not request, but which was part of the Turkish culture surrounding him). Everyone knew him by this name and people loved him because he would give each individual the respect he deserved. While pursuing his studies in engineering, he witnessed the injustice and oppression of the Nusayriyyah against Ahlus-Sunnah in Shām, which led him to abandon his studies and emigrate to Shām without delay.

Upon arriving in Shām prior to the announcement of the Islamic State, he joined the group "Majlis Shūrā al-Mujāhidīn," which at the time was led by Abūl-Athīr (hafidhahullāh) and his brother Abū Muhammad al-'Absī رحمه الله and which subsequently gave bay'ah as a group to Amīrul-Mu'minīn Abū Bakr al-Baghdādī (hafidhahullāh). Since then, he spent his life in ribāt and qitāl on the frontlines. He performed ribāt against Asad's soldiers in Khāntūmān as well as Līrāmūn and together with the soldiers of the Islamic State he repelled their advance on Kafr Hamrah. He thereafter went to as-Sikak (the railroads) for ribāt and while there, a German brother named Abū Zakariyyā received a head injury. Abū Ja'far risked his life to pull him out of the battle zone and bring him back to base to be treated.

In Khāntūmān, he waited patiently with the other soldiers of the Islamic State to start assaulting the Nusayriyyah there, but a few days before the Sahwah treachery he went back to Kafr Hamrah to take care of some personal affairs. Then, on "3 January 2014," the Sahwāt began fighting the Islamic State.

Abū Ja'far thereupon fought against Khālid Hayyānī's group in Huraytān, then against the Sahwah in Bāshkoy, and was one of the last to leave Huraytān for I'zāz with the German brothers of the Islamic State under the leadership of Abū Ka'b رحمه الله.

From I'zāz they continued fighting their way towards the city of al-Bāb, where he also performed ribāt. Upon their arrival in al-Bāb he was posted with the other German brothers at the Fārūq Dam (formerly the "Tishrīn" Dam), where they participated in the liberation of Sirrīn as well as the silos there which were formerly under the control of the filthy PKK and Liwā' Thuwwār ar-Raqqah. Thereafter, he went with his brother to al-Khayr to fight against the Sahwah factions and the Shu'aytāt tribe.

After the liberation of al-Khayr from the Sahwah, he went to 'Ayn al-Islām, where he became known for his courage. He was once in a house that got bombed by the coalition planes and everyone thought that he had been killed, but a brother dragged him out of the rubble and Abū Ja'far directly went on storming towards the PKK to fight them.

But a few days later, after the other German brothers with him had either been injured or killed, he as well finally reaped what he was yearning for – shahādah for the cause of Allah. It happened during a major assault by the soldiers of the Islamic State on the atheist Kurdish factions, during which the coalition planes would come to assist these factions. Thus, the brother was buried a second time under the rubble. After having received shahādah, the PKK atheists dragged his body out of the debris and presented him to the world as if they were the ones who had killed him as well as many others. But Allah knows the reality of their false claims, and our killed soldiers are in the gardens of Paradise while their dead soldiers are in the dungeons of Hellfire.

When hearing brothers expressing their desire to do something significant for the cause of Allah, Abū Ja'far would say, "Don't talk about it, just do it." He never abandoned qiyām al-layl and always recited the Qur'ān, as well as the morning and evening adhkār.

May Allah accept Abū Ja'far and all the other soldiers of the Islamic State who gave their wealth, blood, and lives to establish, protect, and expand this Khilāfah.

ALHAYAT

30 شوّال

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST الانغماسيون فخر الأمة
THE INGHIMASIYYIN ARE THE PRIDE OF THE UMMAH

MUST WATCH
THE INGHIMASIYYIN ARE THE PRIDE OF THE UMMAH

WILAYAH: AL-BARAKAH

2ND قتل المرتدين ثأراً للموحدين 2
KILLING THE APOSTATES IN REVENGE FOR THE MUWAHHIDIN 2

WILAYAH: KHURASAN

3RD سياحة الأمة
THE TRAVELS OF THE MUSLIM

WILAYAH: HIMS

4TH فرسان إفريقية
THE KNIGHTS OF IFRIQIYYAH

WILAYAH: WEST IFRIQIYYAH

5TH الجسد الواحد
A SINGLE BODY

WILAYAH: SALAHUDDIN

6TH فرسان النصر 2
THE KNIGHTS OF VICTORY 2

WILAYAH: AL-FALLUJAH

7TH ردع الجناة
DETERRING THE CRIMINALS

WILAYAH: AL-JAZIRAH

8TH يا بلاد الوحي صبرا
O LANDS OF REVELATION, PERSEVERE

WILAYAH: HIMS

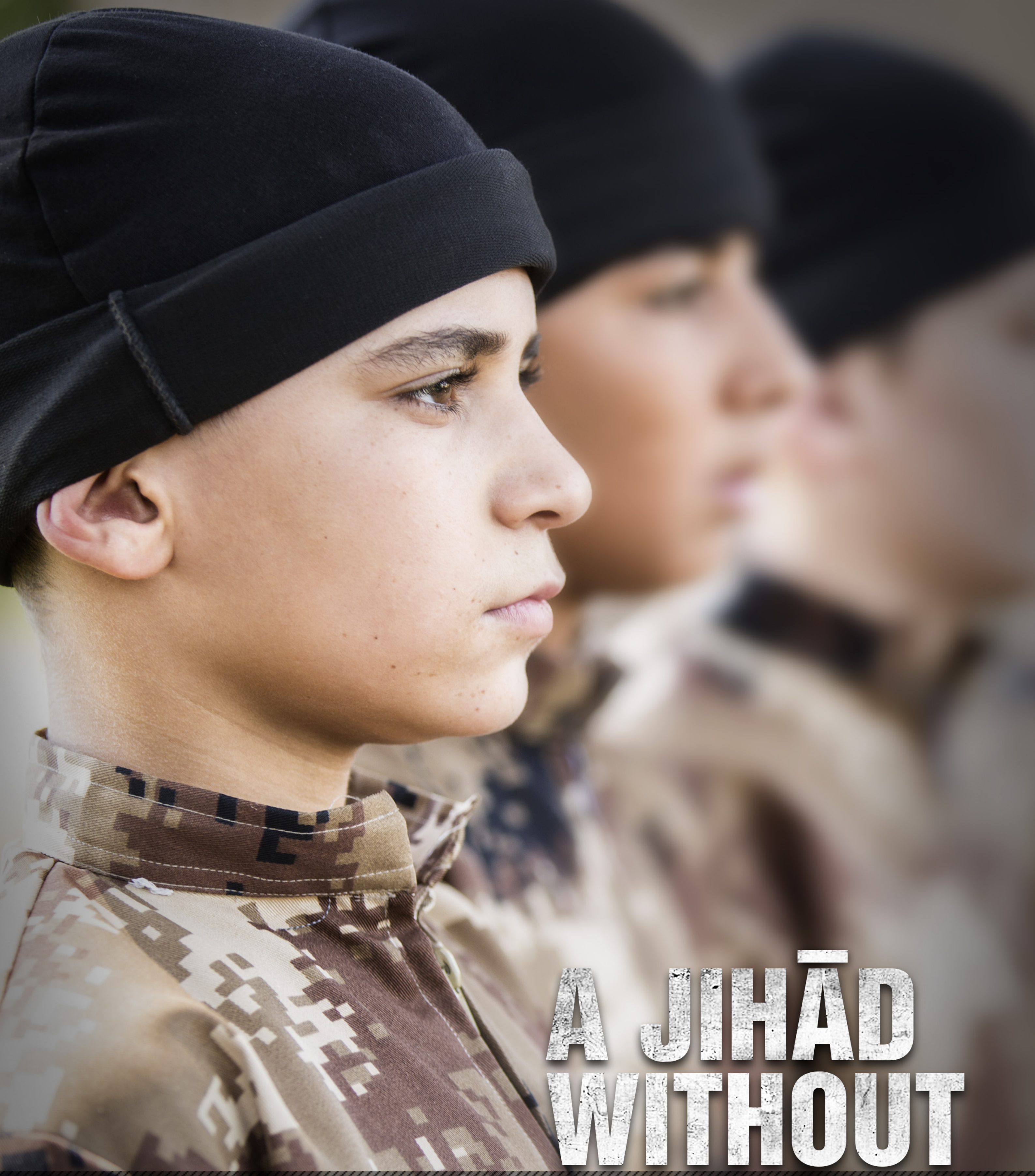
9TH تخريج دفعة من القناصين
GRADUATION OF A GROUP OF SNIPERS

WILAYAH: SALAHUDDIN

10TH سير المعارك في ريف عين الإسلام الجنوبي
THE COURSE OF BATTLES IN THE NORTHERN COUNTRYSIDE OF 'AYN AL-ISLAM

WILAYAH: HALAB

TWITTER HASHTAG@ #دولة_الخلافة



A JIHĀD WITHOUT FIGHTING

By Umm Sumayyah al-Muhājirah

In the Name of Allah, the Strong, the Firm, the one who bestows honor upon the Muslims and humiliates the mushrikīn. May peace and blessings be upon the leader of the forerunners and those after them, our leader Muhammad and his family, his Companions altogether, and whoever follows them in goodness until the Day of Judgment. As to what follows:

Indeed, when Allah obligated jihād for His cause upon his male slaves and placed a tremendous reward in it not found in other duties, some women became jealous and envious. So the Mother of the Believers, Umm Salamah asked the Prophet, according to the hadīth of Mujāhid, "O Messenger of Allah, the men go out to battle and we do not go out to battle…" So Allah revealed: {And do not wish for that by which Allah has made some of you exceed others} [An-Nisā': 32], as reported by at-Tirmidhī and others.

Still, the absence of an obligation of jihād and war upon the Muslim woman – except in defense against someone attacking her – does not overturn her role in building the Ummah, producing men, and sending them out to the fierceness of battle.

Therefore, I write this article for my Muslim sister, the wife of a mujāhid and the mother of lion cubs.

Allah said, {But among them is he who says, "Our Lord, give us good in this dunyā and good in the Hereafter and protect us from the punishment of the Fire." Those will have a share of what they have earned, and Allah is swift in account} [Al-Baqarah: 201-202].

According to 'Alī Ibn Abī Tālib, {good in this dunyā} refers to "the righteous wife" [Zād al-Masīr].

Thawbān said, "When the revelation concerning silver and gold came down, they said, 'So what wealth should we seek to possess?' 'Umar said, 'I will find out for you.' He then rode quickly on a camel and reached him while I was on his heels. So he said, 'O Messenger of Allah, what wealth should we seek to possess?' He said, 'Let one of you possess a thankful heart, a tongue that remembers Allah, and a wife that helps him in the matter of the Hereafter'" [Hasan: Reported by Imām Ahmad and Ibn Mājah].

May my father, mother, and myself be sacrificed in defense of Allah's Messenger, who was bestowed with comprehensive speech: "A wife that helps him in the matter of the Hereafter," the Hereafter, the important matter, the ultimate goal, and the concern of the intelligent, discerning believer. How eloquent is the statement of the woman who said to her spouse when she saw him worried one day, "Why are you sad? Is it because of the Dunyā, then Allah has finished decreeing it. Or is it because of the Hereafter? In which case may Allah increase you in worry!"

And you, O sister in Islam, O wife of a mujāhid, your husband is one whom the world today agreed upon waging war against. My sister, do you know who the mujāhid is? A man who turned his back on the Dunyā and went out seeking his death so that the Ummah may live. And I think that on the day he came forward to marry you, if he was not a mujāhid then, he was a mujāhid in the making. At the very least, you were aware of his methodology and creed, and you knew what type of life he sought to live. And if he was a deviant sitting back from jihād at the time, he has repented to Allah, and Allah is more joyed by the repentance of His slave than a man who wakes up and finds his camel next to him after losing it in the desert! So why do we find some of the mujāhidīn's wives complaining about their lives? If she hears of an imminent battle that he will be in, she gets angry. If she sees him putting on war armor, she gets upset. If he goes out for ribāt, she gets in a bad mood. If he returns late, she complains. O my sister, who deluded you and told you that the life of jihād is one of comfort and ease? Do you not love jihād and its people? Please listen. Indeed you are in jihād when you await the return of your husband patiently, anticipating Allah's reward, and making du'ā' for him and those with him to attain victory and consolidation. You are in jihād when you uphold your loyalty to him in his absence. You are in jihād when you teach his children the difference between the truth and falsehood, between right and wrong. Indeed, you, my precious sister, are today the wife of a mujāhid, and tomorrow you might be the wife of a shahīd, or an injured fighter, or a prisoner – so how ready is your supply of patience and steadfastness? If you are discontent and complain in times of ease and comfort, how will you be in times of hardship and affliction?! Will you be patient if he returns to you being carried with his blood pouring, or do you want your husband only when he is well?

Ibn Kathīr said, "The scholars of tafsīr and history, as well as others, said that Ayyūb was a wealthy man who possessed many different types of wealth, including livestock, slaves, cattle, and ample land in the region of al-Buthaynah in the land of Hūrān. And Ibn 'Asākir narrated that all of it belonged to him and that he had sons and many relatives. Then he was bereaved of these things altogether and his body was afflicted with various illnesses and no healthy organ remained in him except for his heart and his tongue, with which he remembered Allah, and throughout all that he was patient, anticipating reward from Allah and remembering Allah day and night. His illness was so long, that even his friends and companions deserted him. He was expelled from his land and cast onto a garbage heap outside of it. The people cut ties with him and none remained having

mercy on him except for his wife. She would uphold his rights and acknowledge his history of good behavior towards herself as well as his compassion for her. Thus, she would frequent him, tend to his affairs, help him take care of his needs, and look out for his interests. Her condition became weaker and her wealth depleted until she served people for money in order to feed him and take care of his sustenance, may Allah be pleased with her and make her pleased. She was patient with him in what happened to them of loss of money, children, and what she specifically endured, including her being afflicted through her husband, the harsh financial situation, and having to serve the people after having enjoyed happiness, comfort, service, and security. And to Allah we belong and to Him we will return" [Al-Bidāyah wan-Nihāyah].

Ibn Kathīr ﵀ then said, "As-Suddī said that Ayyūb's flesh fell off until nothing remained except for the bones and nerves. His wife used to come to him with ash, spreading it under him. Then, when this went on for a long time, she said, 'O Ayyūb, if you would call upon your Lord He would surely relieve you.' So he said to her, 'Indeed I lived seventy years in good health. Shall I not at least be patient for Him for seventy years, and yet I consider this to be little for Him.' She became distressed by that speech. She used to serve the people for money and feed Ayyūb ﵇. After that, the people would not employ her because of their knowledge that she was Ayyūb's wife, fearing that something of his affliction might strike them or that she might infect them due to her being in his company. Therefore, when she could not find anybody to employ her, she set out to sell one of her braids to some of the daughters of nobles for food. Then she came to Ayyūb with it, so he asked her, 'From where did you get this?' and refused it. She said, 'I worked in the service of people for it.' On the next day, she did not find anybody to work for so she sold her other braid for food. Then she came to him with it and he refused it as well, swearing not to eat it until she informed him from where she got the food. Thereupon, she removed her scarf from her head. When he saw her head shaven, he said in his du'ā', {"Indeed, adversity has touched me, and You are the Most Merciful of the merciful"} [Al-Anbiyā': 83]'" [Al-Bidāyah wan-Nihāyah].

Such was the wife of the Prophet of Allah, Ayyūb, may blessings and peace from our Lord be upon him and upon our Prophet and upon all the Messengers. She remained patient in the face of her husband's affliction and endured, and she never gave up on him when his Lord afflicted him. My sister in religion, remember the statement of Allah ﷻ, {Indeed, the patient will be given their reward without account} [Az-Zumar: 10].

Will you then remain steadfast if you one day are informed that your husband was captured or will you hasten to seek separation? How sad, very sad, for our prisoners! How often have their close ones forsaken them before the distant ones in this Dunyā? Nevertheless, the wife's desertion is the most bitter and hardest. Imagine, O Muslimah, O wife of a prisoner, O you who claimed one day that you divorced your worldly life three times, imagine him staying in his narrow, dark dungeon with a wandering mind, and a sad smile rises on his face. Maybe he was thinking of you and his children at that moment and of when the ordeal would end and when Allah would join him with you? A mixture of memories and hopes comes, nothing breaks it except the call of the prison guard and his detested voice mixed with the sounds of the door creaking while he opens it. "So-and-so, you have a visitor." So he hastens to exit with his heart racing. He sees you from afar so his injured heart smiles – this is based on the assumption that you two were not able to perform hijrah to the Islamic State, so he gave bay'ah from where he was and waged jihād in his land, and that there is no fear of evil in visiting him. He reaches you and gives you salām, and begins by asking about your situation and the loved ones. So you reply to him briefly, while you are troubled today, unlike your usual self. Your words come out sporadically and rightly so… You should stammer and be tense, rather you should wish that the ground beneath your feet splits open to swallow you before you are able to state what you've come to say! "Forgive me, but I want divorce, for my patience has run out." Yes, just like that, and with every bit of simplicity. Then you depart and leave that man sitting in front of you stunned and confused. My Muslim sister, did you see the wall that separates between the two of you? Did you see those chains that bind him? All the torture that he has seen since he was imprisoned, and all the bitterness that he drank is nothing compared to your overbearing decision, and we seek refuge with Allah from the subjugation in prison by men!

I recall now one of these sisters as she came to take my counsel about requesting divorce from her imprisoned husband due to her family's pressure on her and her son. However, after days it reached me that she herself could not tolerate hardship, that she wanted divorce, and that her family were not involved in this issue at all. Some people might say this is her right if she fears for herself. So I tell them, yes this is her right, but between this right and patience are levels and meanings which none comprehends except for souls made of pure gold, that don't change in the face of adversity and difficult circumstances!

In contrast with this sister, I know a prisoner's wife who is a school of patience, faithfulness, and steadfastness. Lofty as a high mountain, she raised his children and made of them lions and lionesses. She lives on his memory and waits to meet him. Ten years have passed while he is in prison. Yes, ten complete years, and she has neither changed nor wavered; I consider her such and Allah is her judge. When she sees us, she says, "Have you supplicated that Allah breaks the chains of Abū So-and-so?" How good she is, and her reward is with Allah.

My Muslim sister, this is about a sister whose husband is a prisoner, so what if he were killed? It is narrated in "Al-Bidāyah wan-Nihāyah" from Ismā'īl Ibn Muhammad Ibn Sa'd Ibn Abī Waqqās that he said, "The Messenger of Allah ﷺ passed by a woman from Banī Dīnār whose husband, brother, and father were injured with the Messenger of Allah ﷺ in Uhud. When she was consoled regarding them she said, 'How is the Messenger of Allah ﷺ doing?' They said, 'He is doing well, O Umm So-and-so. He is as you love to see him, praise be to Allah.' She said, 'Show him to me so that I might see him!'" He said, "So they pointed him out to her, and when she saw him she said, 'Any calamity is insignificant as long as you're not harmed'" [Al-Bidāyah wan-Nihāyah].

Here I dedicate my speech to my muhājirah sisters, for how often have we heard of sisters whose husbands are killed, so the earth with all its vastness becomes constricted for them and they turn towards the lands of kufr, where their families and relatives are. And there is no ability nor strength except with Allah! I tell them, you are sinful if you leave the land of Islam and return to the land of kufr. Whoever made hijrah for the sake of her husband, then know that he is indeed departing, without doubt, if not today then tomorrow. And whoever made hijrah for the cause of Allah, then know that Allah will remain, ever-living, and He does not die. So remain steadfast, my sisters, may Allah make us steadfast, and hold onto the Islamic State with all your strength!

O my sister, equip yourself with obedience and worship so that it may be your help and assistance at the time of calamities and hardships! Allah ﷻ said about Yūnus ﵇, {And had he not been of those who exalt Allah, He would have remained inside its belly until the day they are resurrected} [As-Sāffāt: 143-144].

Ibnul-Jawzī said, "The majority of the scholars are of the opinion that He means: If it weren't for what he put forth of worship before being swallowed by the whale, he would have lingered in its belly until the day on which mankind is resurrected. Qatādah said, 'The whale's belly would have become his grave until the Day of Judgment. But he used to pray much in times of ease, so Allah ﷻ saved him because of that'" [Zādul-Masīr].

Maymūn Ibn Mihrān said, “I heard ad-Dahhāk Ibn Qays saying, ‘Remember Allah in times of ease, then He will remember you in times of adversity. Indeed Yūnus was a pious slave, remembering Allah, so when he fell into the whale’s belly, Allah said, {And had he not been of those who exalt Allah, he would have remained inside its belly until the Day they are resurrected} [As-Sāffāt: 143-144], whereas Fir’awn was a tyrannical slave, neglectful of the remembrance of Allah, so when {drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Isrā’īl believe, and I am of the Muslims.” Now? And you had disobeyed Him before and were of the corrupters?} [Yūnus: 90-91]’” [Reported by Ibn Abī Shaybah in his musannaf].

As for you, O mother of lion cubs… And what will make you know what the mother of lion cubs is? She is the teacher of generations and the producer of men. I inform you of the statement of the Prophet ﷺ, “Every one of you is a shepherd and everyone is responsible for his herd … And the woman is a shepherd in her house and is responsible for her herd.” So have you understood, my Muslim sister, the enormity of the responsibility that you carry? O sister in religion, indeed, I see the Ummah of ours as a body made of many parts, but the part that works most towards and is most effective in raising a Muslim generation is the part of the nurturing mother. And for that reason, you are in need of a lot of patience and goodness and what suffices of beneficial knowledge in order to build a generation capable of bearing a trust that the heavens, the earth, and the mountains have all declined to bear.

You know that acquiring knowledge is an obligation upon every Muslim and every Muslimah, and Allah has blessed the Islamic State, which has not been stingy towards its women in providing institutions and courses on the entirety of the Sharī’ah sciences. So shake off the dust of laziness and procrastination and come forth, free yourself from ignorance and learn the matters of your religion. And our state – may Allah strengthen it – does not want from us neither praise nor thanks, neither dirham nor dīnār, so may Allah reward them on our behalf and on behalf of the Muslims with the best of rewards.

My Muslim sister, indeed you are a mujāhidah, and if the weapon of the men is the assault rifle and the explosive belt, then know that the weapon of the women is good behavior and knowledge. Because you will enter fierce battles between truth and falsehood. Therefore, either it is them with a corrupted generation in terms of creed and methodology – I’m referring to the enemies of our religion – or it is you with a generation that sees honor in

the pages of the Qur'ān and the muzzle of a rifle. Because of this let your motivation be the motivation of an Ummah, and so that you see in the eyes of all of your lion cubs a deeply knowledgeable scholar and a conquering leader. Hope for them what Hind Bint 'Utbah رضي الله عنها hoped for her son Mu'āwiyah رضي الله عنه, "For Abū Sufyān رضي الله عنه looked to him while he was crawling and said to his son's mother, 'Indeed this son of mine has a large head and he deserves to rule his people.' So Hind said, 'His people only? May I be bereaved of him if he does not not lead the Arabs altogether'" [Al-Bidāyah wan-Nihāyah]. Hind رضي الله عنها got what she had hoped for. Mu'āwiyah رضي الله عنه led the Arabs altogether with the Sharī'ah. And, O sister, let all your children be like the three sons of Afrā': Mu'ādh, Mu'awwadh, and 'Awf رضي الله عنهم.

And what a great statement was made by Asmā', the daughter of Abū Bakr رضي الله عنهما, on the day Ibn 'Umar entered upon her when her son 'Abdullāh Ibn az-Zubayr رضي الله عنهم was crucified, killed by al-Hajjāj. He said to her, "This body is nothing and the souls are with Allah, so fear Allah and be patient." So she said, "And what prevents me from patience while the head of Yahyā, the son of Zakariyyā, was offered to a prostitute from the prostitutes of Banī Isrā'īl?" Allāhu akbar! These are the women of our Ummah! The first Khansā' women!

My beloved sister, indeed from the blessings of Allah upon you is that He honored you with the life on the soil of the Khilāfah. So take advantage of that as much as you can to give your children a righteous upbringing upon clear tawhīd, a correct 'aqīdah, kufr bit-tāghūt and worship of Allah alone, teaching them the heart-softeners, the remembrance of Allah, the Prophet's biography, and the fiqh of jihād. And if the claimants of Islam in the lands of kufr raise their children on the stories of Cinderella and Robin Hood, you should make use of the stories in "Mashāri' al-Ashwāq ilā Masāri' al-'Ushshāq" of Ibn an-Nahhās رحمه الله as stories for your lion cubs before they sleep. And here before you are the Sharī'ah institutions, training camps, and even the kindergartens. All of them in our state – may Allah support it – are upon the methodology of prophethood, inshā'allāh, and to Allah belongs all praise.

Furthermore, my sisterly advice to you as you are preparing the lion cubs of the Khilāfah is that first comes knowledge, then the weapon. The danger of a weapon without knowledge is great and very rarely does it get things right. My noble sister, be like the mother of Sufyān ath-Thawrī, that imām, muhaddith, jurist, hāfidh, zāhid, and worshipper, to whom Umm Habībah – his mother – one day said, "O my son, seek knowledge and I will suffice you with my spindle." Look at her, may Allah have mercy on her and gather us with her in the gardens of our Lord! What did she wish for her son except that he study the Sharī'ah and gain mastery in it, while she covers his provisions and subsistence with what she earns from the spindling of wool. So Allah blessed her son until Abū Ishāq as-Sabī'ī saw him approaching one day and said, {And We gave him judgment while he was a boy} [Maryam: 12].

To conclude, I remind myself and I remind you, O my precious sister, that we must purify our intentions and take them to account in all of our deeds. Those whose deeds were for the sake of Allah سبحانه وتعالى have succeeded and won, and those whose deeds were for other than Allah سبحانه وتعالى have failed and lost. And our final call is, "All praise belongs to Allah, the Lord of the creation." May peace and blessings be upon our leader, Muhammad, and upon his family and companions altogether.

FROM THE BATTLE OF AL-AHZĀB TO THE WAR OF COALITIONS

"No man has ever come with similar to what you've come with but that he was met with hostility." This is how Waraqah Ibn Nawfal described to the Prophet ﷺ the awaited reaction of his people to the da'wah. Waraqah's hope was to be with the Prophet ﷺ when the Prophet would be expelled, but Waraqah never lived to that time.

The Prophet ﷺ afterward began the mission for which he was sent by Allah ﷻ. His people responded with great hostility. They claimed he was a sorcerer, a liar, a madman, a poet, a bewitched man, a storyteller, an impersonator, amongst other claims… although they had considered him before to be truthful and trustworthy! They offered him kingship, women, and wealth, but he rejected it all due to his purity and for the sake of his Lord. They plotted to murder him or expel him, but Allah plotted against his enemies and ordered His Messenger ﷺ to leave the most blessed place on the Earth – Makkah – for a new abode in al-Madīnah.

A state was established with the Prophet ﷺ directing its armies of fighters against the caravans of the mushrikīn, events that led to the Great Battle of Badr. The mushrikīn were enraged and dispatched their envoys and battalions, and soon the Muslims were are at war with the mushrik Arab and Bedouin tribes of the Arabian Peninsula and the Jews and hypocrites of al-Madīnah. As the prophetic state grew in strength, the envy and rage of the kuffār grew into the Battle of al-Ahzāb ("the Parties"). The Jews plotted with the hypocrites and convinced various Arab tribes to attack al-Madīnah while they would cause turmoil from within. Quraysh, Kinānah, and their allies advanced from the south. Ghatafān, its clans, and allies advanced from the East. Their numbers reached ten thousand fighters and they held al-Madīnah under siege for a month, while the Muslims were greatly outnumbered. But the patience they endured in the face of war, fear, hunger, and weather, led to the Muslims' victory and the good prophetic news that henceforth they would be on the offense and the mushrikīn on the defense.[1]

The New Ahzāb

Just as the Companions had to face coalitions of various Jewish, pagan, and hypocrite parties in the battle of al-Ahzāb, the Muslims of the Islamic State face various coalitions of kuffār having a common interest in seeing the Khilāfah destroyed. And just as the Companions' reaction to the parties was one of faith, {And when the believers saw the parties, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance} [Al-Ahzāb: 22], so too should the reaction of the Muslims be when seeing these numerous coalitions gathering and mobilizing. Here we attempt to provide some insight into the different coalitions so that the Muslim can strive to oppose them in word and deed

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[1] Allah ﷻ described the events of this decisive battle in verses 9-27 of Sūrat al-Ahzāb for the believer to reflect upon.

Crusader airstrikes on Iraq in "2003"

as "whoever imitates a people is from them" [Reported by Imām Ahmad and Abū Dāwūd from Ibn 'Umar] and so that {the way of the criminals will become evident} [Al-An'ām: 55].

The Crusader Coalition

Although this coalition might appear new, it manifested in "2001" in what was known as "Operation Enduring Freedom." It quickly expanded to the Philippines, the Horn of Africa, the Trans Sahara, and the Caucasus. In "2003," the crusaders then launched a second campaign known as "Operation Iraqi Freedom." This was followed by a third campaign known as "Operation Inherent Resolve" launched in "2014" in both Iraq and Syria against the Islamic State.[2] None of these various campaigns were successful in preventing the revival of the Khilāfah nor its continuity nor its expansion. Rather it was the Khilāfah that endured with inherent resolve, a result of its tawhīd and walā' and barā'.

The new crusader coalition for Iraq and Syria – "Operation Inherent Resolve" – officially includes the following countries and entities:

Albania, the Arab League, Australia, Austria, Bahrain, Belgium, Bosnia and Herzegovina, Bulgaria, Canada, Croatia, Cyprus, Czech Republic, Denmark, Egypt, Estonia, the European Union, Finland, France, Georgia, Germany, Greece, Hungary, Iceland, Iraq, Ireland, Italy, Japan, Jordan, Kosovo, Kuwait, Latvia, Lebanon, Lithuania, Luxembourg, Macedonia, Moldova, Montenegro, Morocco, The Netherlands, New Zealand, Norway, Oman, Panama, Poland, Portugal, Qatar, Republic of Korea (South Korea), Romania, Saudi Arabia, Serbia, Singapore, Slovakia, Slovenia, Somalia, Spain, Sweden, Taiwan, Turkey, Ukraine, United Arab Emirates, United Kingdom, and United States.[3]

The African Union - An assembly of kufr and enmity towards Islam and the Muslims

Other regimes and forces backed by the West but not mentioned above partake in the war against the Islamic State in more distant regions. The African Union, Benin, Cameroon, Chad, Niger, and Nigeria are all involved in the war against Wilāyat West Ifrīqiyyah. Afghanistan, Armenia, Azerbaijan, Mongolia, NATO, and Pakistan – in addition to many of the countries mentioned in the first list – are involved in the war against Wilāyat Khurāsān.[4] Algeria, Libya, Tunisia, and Yemen are involved in the war against the Islamic State in their respective regions. The Jewish state is openly involved in the war against Wilāyat Saynā' in addition to being covertly involved alongside the crusaders in most of the campaigns against the Islamic State wilāyāt. The Gulf Cooperation Council, India, Indonesia, Malaysia, the Organization of "Islamic" Cooperation, Kyrgyzstan, and Switzerland are also involved – on a political, financial, intelligence, and in the case of most of them, military level – in the campaign against Islam and its Khilāfah.[5]

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[2] Note: The various campaign names are those given to the operation by the Americans. Other crusader nations have given their own operations within these campaigns other titles.

[3] This list was released by the US State Department and reproduced by a number of American media outlets. It forgets to mention Iran, Russia, and Syria, all crucial members of the coalition against the Islamic State.

[4] More than thirteen thousand troops belonging to crusader and apostate regimes continue to occupy Afghanistan in defense of the apostate Afghan regime. Armenia, Azerbaijan, and Mongolia, as well as many nations mentioned in the "Operation Inherent Resolve" list – including Turkey – are members of this NATO crusader campaign known as "Operation Resolute Support." As for Pakistan, then it is a close ally of the United States in the war against Wilāyat Khurāsān.

Then there are the most important allies of the Americans: Iran, Syria, and Russia.

Front Stage Cooperation

Although the Western crusaders' cooperation with Iran, Syria, and Russia, is undeniable, they attempt to downplay it officially to conceal their role in the Safawī war against the Muslims. Here we will provide some insight into this relationship despite the matter being more visible than the sun at noon on a clear day.

Even before the blessed operations of September 11th, America had cooperated with Iran through the United Nations "Six Plus Two Group on Afghanistan," part of a plot against the mujāhidīn of Khurāsān. After September 11th, the cooperation developed into what would become known as "the Geneva Contact Group" during the presidency of the crusader George W. Bush. It entailed Iran providing intelligence to the crusaders, building up the relationship between the crusaders and the "Northern Alliance," and arresting mujāhidīn who attempted to cross the Iranian border on their way to Iraqi Kurdistan or other destinations. Iran provided some of its ports and airbases for the crusader mission, its "Islamic Revolutionary Guards Corps" cooperated with US Special Ops and the CIA in Afghanistan, and it partook in the establishment of the apostate puppet Afghan regime. In the months leading up to the American invasion of Iraq, the Americans cooperated with Iran again, but this time mainly through the British Foreign and Commonwealth Office. The cooperation climaxed through the formation of the Safawī regime of Iraq, essentially a puppet of Iran.[6]

The crusaders were cooperating with Iran prior to September 11th, and following the blessed attacks their cooperation grew

On "6 November 2014," the "Wall Street Journal" released an article titled "Obama Wrote Secret Letter to Iran's Khamenei about Fighting Islamic State – Presidential Correspondence with Ayatollah Stresses Shared U.S.-Iranian Interests in Combating Insurgents, Urges Progress on Nuclear Talks." In the article, they report that "Obama secretly wrote to Iran's Supreme Leader Ayatollah Ali Khamenei" and that his letter "described a shared interest in fighting Islamic State militants in Iraq and Syria." The letter was "aimed both at buttressing the campaign against Islamic State and nudging Iran's religious leader closer to a nuclear deal" and stressed "that any cooperation on Islamic State was largely contingent on Iran reaching a comprehensive agreement with global powers on the future of Tehran's nuclear program." The letter also "marked at least the fourth time Obama has written Iran's most powerful political and religious leader since taking office in 2009 and pledging to engage with Tehran's Islamist government" and "underscores that Obama views Iran as important … to his emerging military and diplomatic campaign to push Islamic State from the territories it has gained." Through the letter, Obama seeks "to assuage Iran's concerns about the future of its close ally, President Bashar al-Assad of Syria" and reassures Iran that "the U.S.'s military operations inside Syria aren't targeted at Assad or his security forces." They also report that "the Obama administration launched secret talks with Iran in the Omani capital of Muscat

[5] This is a partial list. If one were also to add to it the countries that are involved covertly, tacitly, or passively in the war against the Islamic State, it would include all the countries of the world, especially considering that no kāfir aslī nation has a truce with the Islamic State.

[6] This cooperation has been documented by American, British, and Iranian media. There are also statements on the record by Hillary Mann, James Dobbins, Karl Inderfurth – three former American diplomats involved in this plot – as well as Jack Straw (former British foreign secretary), Mohsen Aminzadeh (former Iranian deputy foreign minister), and Mohammad Khatami (former Iranian president), all explaining the justifications, history, and details of their meetings.

The crusaders reconcile with the Iranian Safawiyyīn

in mid-2012" and that "White House press secretary Josh Earnest … acknowledged U.S. officials in the past have discussed the Islamic State campaign with Iranian officials on the sidelines of international nuclear talks. He added the negotiations remain centered on Iran's nuclear program." They also report that "Obama sent two letters to Iran's 75-year-old supreme leader during the first half of 2009, calling for improvements in U.S.-Iran ties … U.S.-Iran relations have thawed considerably since the election of President Hasan Rouhani in June 2013. He and Obama shared a 15-minute phone call in September 2013, and Messrs. Kerry and Zarif have regularly held direct talks on the nuclear diplomacy and regional issues" and that "the State Department has confirmed that senior U.S. officials have discussed Iraq with Zarif on the sidelines of nuclear negotiations in Vienna. U.S. diplomats have also passed on messages to Tehran via Abadi's government in Baghdad and through the offices of Iraq's Grand Ayatollah Ali al-Sistani, among the most powerful religious leaders in the Shiite world. Among the messages conveyed to Tehran, according to U.S. officials, is that U.S. military operations in Iraq and Syria aren't aimed at weakening Tehran or its allies. 'We've passed on messages to the Iranians through the Iraqi government and Sistani saying our objective is against ISIL,' said a senior U.S. official briefed on these communications. 'We're not using this as a platform to reoccupy Iraq or to undermine Iran.'"

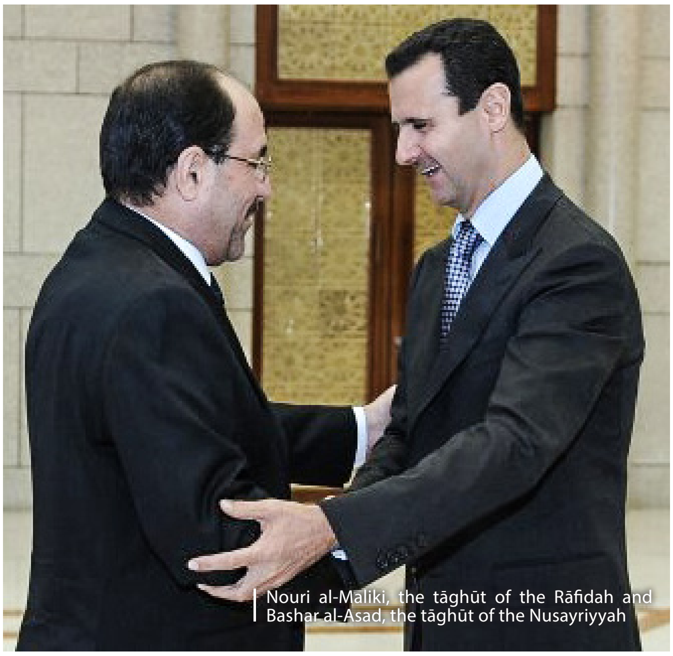
After this letter, the Rāfidī Khamenei responded himself with a letter to Obama. The "Wall Street Journal" reported in an article on "13 February 2015" titled "Iran's Ayatollah Sends New Letter to Obama amid Nuclear Talks" that Khamenei responded positively with a letter seeking better relations with the United States and further cooperation against the Islamic State.

But the cooperation was already there on the ground for some time. On "31 August 2014," the "New York Times" released an article titled "U.S. and Iran Unlikely Allies in Iraq Battle." They report that a senior US administration official said, "Any coordinating with the Shiite militias was not done by us – it would have been done by the ISF [the 'Iraqi Security Forces']" and then comment on his words with the following: "But it is well known that the Shiite militias have been fighting alongside the army in recent months as the threat from ISIS became clear." Later in the article, they say that "the Obama administration has tried to avoid being seen as taking sides in a sectarian war, because the Shiite militias are especially feared by Iraq's Sunnis. But for the weekend at least, the realities on the ground appeared to override any concerns of effectively supporting the militias." Essentially, the Americans cooperate with Iran, its forces, and its militias, but through the Safawī Iraqi regime – in imitation of those Jews who worked but "did not work" on Saturday despite the prohibition and who were thus transformed into apes and swine. This is similar to the Jawlānī front's claim that they do not cooperate with the tawāghīt when they cooperate with the factions of the tawāghīt…

As for American cooperation with the Syrian regime, then this has been the case since the US rendition program that saw many mujāhidīn sent to Syria only to be tortured at the hands of the Baathist Nusayriyyah on behalf of the Americans. The Syrian regime was also behind a crackdown in Syria against all supporters of the jihād against the Americans in Iraq around the time of the rise of the pro-American Sahwah. Many of these Sahwah factions would have their leadership stationed in Syria and the Friday sermons would be directed to supporting them. The US-Syrian cooperation became most manifest recently in the crusader airstrikes. The “Washington Post” reported on “23 September 2014” in an article titled “Syria Informed in Advance of U.S.-Led Airstrikes against Islamic State” that a State Department spokeswoman said, “Syria was informed by the United States in advance of airstrikes against targets including Islamic State strongholds.” The article adds that this “marked a rare display of interaction between Washington and envoys for Syrian President Bashar al-Assad. … Army Lt. Gen. William C. Mayville Jr., the Pentagon’s director for operations, described Syrian military radar as ‘passive’ during the strikes, with no attempt to counter them. … [T]he outreach suggests a small but important shift by the United States and its allies, which have given diplomatic and limited military support to rebels seeking to overthrow Assad. The expansion of U.S.-led airstrikes into Syria could now open new channels to Assad’s government … The state-run Syrian Arab News Agency (SANA) said the United States informed Syria’s representative to the United Nations that it would carry out airstrikes. [US State Department spokeswoman Jen] Psaki confirmed the contact but did not say when it occurred.” The article also references a “SANA” report that stated Secretary of State John Kerry had sent a letter to Walid Muallem (Nusayrī regime foreign minister) to inform him of the crusaders’ plan to begin striking Islamic State positions.

According to a report by Reuters on the same date titled “Syria’s U.N. Envoy Says Told of Airstrikes by Samantha Power,” “Syria’s U.N. Ambassador Bashar Ja’afari told Reuters on Tuesday that he was personally informed by U.S. Ambassador Samantha Power of imminent U.S. and Arab airstrikes against Islamic State targets on Syrian territory hours ahead of time. Ja’afari said Power told him on Monday morning that the military action would be carried out. He added that ‘we’re in close coordination with Iraq.’ The U.S. mission confirmed that Power had informed Ja’afari.”

This was reiterated by the tāghūt Bashār in a BBC interview on “10 February 2015.” In an article titled “Assad Says Syria Is Informed on Anti-IS Air Campaign,” the BBC reports, “Syria’s President Bashar al-Assad says his government is receiving messages from the US-led coalition battling the jihadist group, Islamic State. Assad told the BBC that there had been no direct co-operation since air strikes began in Syria in September. But third parties – among them Iraq – were conveying ‘information’ … about sorties by US and Arab warplanes over Syria.”


Nouri al-Maliki, the tāghūt of the Rāfidah and Bashar al-Asad, the tāghūt of the Nusayriyyah

America has also served Syrian regime interests by backing the PKK, a party closely allied with the regime since the beginning of the war in Shām and which continues to fight alongside the regime in Wilāyat al-Barakah. America also insists on preserving the Baathist regime and its Nusayrī army so as to guarantee a transition towards a pluralistic state in accordance with the American religion. Their only condition is superficial; they request the tāghūt Asad be removed but the rest of his regime and army remain intact. This is then placed on the bargaining table with the apostates of the Syrian National Coalition and the Free Syrian Army.

The American serving of Syrian regime interests was also highlighted by former US Defense Secretary Chuck Hagel. The “Washington Times” reports on “30 October 2014” in an article titled “Syria Airstrikes Spur White House Infighting over Benefit to Assad” that “Defense Secretary Chuck Hagel acknowledged for the first time Thursday that the U.S.-led airstrikes against the Islamic State are benefiting Syrian President Bashar Assad … ‘Yes, Assad derives some benefit,’ Hagel told reporters at the Pentagon … Describing the circumstances inside Syria as complicated, Hagel said the administration is continuing to call for Assad’s ouster despite the appearance of aiding him.” The report adds that an administration source informed them that “the logic among some in the administration was that hitting Syrian assets would damage nuclear talks between the U.S. and Iran, a close ally of Assad."

Russia, in addition to being on the side of the United States, the Rāfidah, and the Nusayriyyah in Iraq and Shām in the war against the Islamic State, is also involved in the war against Wilāyat al-Qawqāz. As for Iraq and Shām, then the Director of Russian Federal Security Service (FSB) Alexander Bortnikov told journalists on "20 February 2015" that "the United States and Russia may start exchanging intelligence in order to defeat the Islamic State." This was preceded by a report from the "New York Times" on "14 October 2014" titled "U.S. and Russia Agree to Share More Intelligence on ISIS." In the report, they state, "Secretary of State John Kerry said on Tuesday that the United States and Russia had agreed to share more intelligence on the Islamic State, as he sought to lay the basis for improved cooperation with Moscow. … Kerry made it clear that he would welcome expanded cooperation with Putin after a meeting here with Sergey V. Lavrov, the Russian foreign minister. … Noting that 500 or more Islamic State volunteers may have come from Russia, Kerry said that he had proposed that the two sides intensify intelligence sharing on the militant group and other terrorist threats, and that Lavrov had agreed. Opening the door to cooperation in Iraq, Kerry said Lavrov had agreed to explore whether Russia could do more to support Iraq's beleaguered government as it battles the Islamic State – including by providing weapons."

Russia also openly supports the Iraqi regime backed by the United States. Through the state-run news agency Itar-Tass, the Russian Foreign Ministry released a statement on "26 September 2014" about a meeting held between Russian Foreign Minister Sergei Lavrov and Iraqi Prime Minister Haider al-Abadi. The Foreign Ministry said in the statement, "During the meeting, Lavrov confirmed Russia's support for Iraq's independence, territory integrity and sovereignty … Moscow is ready to continue supporting Iraq in its efforts in fighting the terrorist threat, and, first of all, the one from the Islamic State."

Russian crusader Alexander Bortnikov - Director of the Russian FSB

According to the "New York Times" in an article titled "Russian Jets and Experts Sent to Iraq to Aid Army" released on "29 June 2014," "Iraqi government officials said Sunday that Russian experts had arrived in Iraq to help the army get 12 new Russian warplanes into the fight against Sunni extremists … 'In the coming three or four days the aircraft will be in service to support our forces in the fight' against the insurgents of the Islamic State in Iraq and Syria, said Gen. Anwar Hama Ameen, the commander of the Iraqi Air Force, referring to five SU-25 aircraft that were flown into Iraq aboard Russian cargo planes Saturday night, and two more expected later Sunday. … [T]he Iraqi Air Force commander, General Ameen, said that Russian military experts had arrived to help set up the new SU-25 warplanes, but that they would stay only a short time. The last five Russian aircraft would arrive by Monday, he said. … This was the first report of Russian military aides in the country, although General Ameen said they were experts, not advisers. … On Thursday, Prime Minister Nuri Kamal al-Maliki said the Iraqis, in an arrangement with the Russian Ministry of Defense, had ordered a dozen SU-25s, a ground-attack fighter jet useful for close air support operations. 'They are coming very fast,' General Ameen said in a telephone interview, 'because we need them in this conflict against the terrorists as soon as possible.' He said the Russians would leave within around three days after the aircraft were ready for service. … Still, General Ameen said they would soon see action again. 'We have pilots who have long experience in this plane and of course we have the help of the Russian friends and the experts who came with these aircraft to prepare them,' he said. 'This will produce a very strong punishment against the terrorists in the coming days.' … The new aircraft 'will increase and support the strength and capability of the Iraqi air forces to eliminate terrorism,' a statement issued by the Iraqi Ministry of Defense said."

According to "The Hill" in an article titled "Hagel: US knows Iran, Russia aiding Iraq in fight against ISIS" released on "11 July 2014," Chuck Hagel commented on reports that "quoted Iraqi military officials saying that Iran and Russia were conducting airstrikes in their country, hitting Islamic State in Iraq and Syria (ISIS) targets," by saying, "We are aware of the Iranian and Russian efforts to help the Iraqis."

Hence, Iran and all its allies are directly involved in the crusaders' war against the Islamic State. "Foreign Policy" reports on "12 November 2014" in an article titled "Who Has Contributed What in the Coalition against the Islamic State?" "Although Iran is not an acknowledged coalition partner, it and the United States are conferring informally."

This was all topped by the "Joint Comprehensive Plan of Action" nuclear agreement between the American-led West and the Iranian regime backed by Russia.

In the end, America serves the interests of the Safawī Empire with its airstrikes, intelligence, and politics, and the Safawī Empire cooperates with the Americans similarly against the mujāhidīn. This is done covertly, indirectly, and even publicly. The "middleman" – when needed – is the Safawī puppet regime in Iraq. David Petraeus (former top American military commander in Iraq) commented on the Obama administration's war, "This cannot be the United States being the air force for Shia militias or a Shia-on-Sunni Arab fight." And this is exactly what is going on, but it is a war against Islam, not against Arabs.

The Safawī Empire

Revival of the Safawī Empire is the ultimate goal of the Rāfidah of Iran. The Safawī Empire was founded by a Sufi tarīqah named the Safawiyyah. In its original form it ascribed to the "Sunnah" and the "Shāfi'ī" madhhab, while combining within it the many extreme heresies of apostate Sufism. This deviant sect adopted Imāmī Shiism later after its founding and soon became a political and militant order fighting until its leader Ismā'īl Ibn Haydar as-Safawī overtook Persia. He enforced Shiism upon the Sunnī population until Persia became predominately Rāfidī after being predominantly Sunnī. His policies included executing Sunnī scholars and massacring resistant Sunnī populations. He was the most anti-Sunnī ruler to come into power since the fall of the Ismā'īlī 'Ubaydī state based in Egypt. The Safawī dynasty ruled from "1501-1736CE."

More than two hundred years later, the Rāfidī Khomeini carried on the efforts of his Safawī predecessors and gave the Rāfidī clerics direct power in politics via the concept he had been propagating known as "wilāyat al-faqīh" ("the guardianship of the jurist") and through his so-called "revolution." Suddenly the Rāfidī clerics were in direct control of Persia and within a few years, they were exporting their shirkī religion to Shām, Iraq, the Arabian Peninsula, Khurāsān, India, Turkey, Azerbaijan, Africa, and Southeast Asia.

The Rāfidah then overtook much of Yemen while siding with the American puppet Ali Abdullah Saleh, after already gaining power in Syria and Lebanon as a result of the Americans handing over Iraq to them after "Operation Iraqi Freedom." Suddenly the "Shia Crescent" was growing from a crescent into a solar eclipse, ultimately threatening Islam everywhere. They united the Nusayriyyah, the Ismā'īliyyah, and the Zaydiyyah behind their so-called "faqīh" in a war against the Sunnah. Their plan is to continue waging war against Islam until the emergence of the "Mahdī" of the Rāfidah, who, according to them, will speak Hebrew, rule by the Torah, be followed by the Jews, and kill all the Arabs – attributes undoubtedly befitting the Jewish Dajjāl not the Muslim Mahdī.[7]

The fact the apostate Rāfidah are more cohesive, organized, fervent, and aggressive than the other allies of the crusaders – the apostate tawāghīt and sahwāt – has gained them the favor of the crusaders, and accordingly, the crusaders rely upon them and the Rāfidah's Kurdish allies more so than others in the war against the Khilāfah. The Rāfidah overall are more barbaric and united than the crusaders themselves, but the muwahhidīn of the Khilāfah have sharpened many knives and prepared many car bombs to slaughter the flocks of Rāfidī sheep until the last Rāfidī under the banner of ad-Dajjāl dies.

The Sahwah Coalitions

The Sahwah was first named in Iraq but had existed as a phenomenon much earlier since post-Communist Afghanistan. The name is drawn from the Arabic word meaning "awakening." The original Iraqi Sahwah consisted of tribal gangs who began to support the American crusaders against the mujāhidīn in "2005," before the establishment of the Islamic State. This cooperation grew until Abdul Sattar al-Rishawi formed the "Anbar Awakening" council, one of the first officially American sahwāt, supposedly "awakening" to face the mujāhidīn. These tribal support councils sided against the Islamic State with factional sahwāt, many of which were already tribally driven.

The factional sahwāt could be classified into two categories: nationalist Ikhwānī-oriented resistance

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[7] See "The Mahdī of the Rāfidah: The Dajjāl" in this issue of Dābiq.

A former mujāhid against America becomes an American Sahwah agent

factions and nationalist Surūrī-oriented[8] "jihādī" factions. The "jihādī" factions (the "Islamic Army in Iraq," "Jaysh al-Mujāhidīn," and the "Shar'ī Committee of Jaysh Ansār as-Sunnah,"[9] and others) formed the "Jihad and Reform Front." The resistance factions (the "1920 Revolution Brigades," "Jaysh ar-Rāshidīn," "Jaysh al-Muslimīn fil-'Irāq," and others) formed the "Jihād and Change Front," which followed the formation of another resistance coalition known as the "Islamic Front for the Iraqi Resistance." Various resistance and "jihādī" factions in these smaller coalitions ultimately merged into the "Political Council for the Iraqi Resistance," with some smaller groups remaining on the sidelines to ultimately face extinction. All of these various fronts and councils were infamously influenced or infiltrated by "al-Hizb al-Islāmī," the Iraqi branch of the Ikhwān. Shortly after the formation of these various fronts and councils, their "jihād" became the releasing of political statements having no reality on the ground. Their only active war was against the Islamic State as they had agreed to a truce with the Americans and decided the so-called "Khawārij" were the greater enemy of Islam!

The "Ikhwanization" of "jihād" was behind the treacheries and deviances of Burhanuddin Rabbani, Ahmad Shah Massoud, and Abdul Rasul Sayyaf in Afghanistan, Abdullo Nuri in Tajikistan, Abdelhakim Belhadj, Abdel Wahab Qaid, Abdel-Hakim al-Hasidi, and Sāmī Mustafā as-Sā'idī in Libya, Sharif Sheikh Ahmed in Somalia, Mohamed Abu Samra, Kamal Habib, Nabil Na'eem, Karam Zuhdī, Abbud al-Zumar, Tarek al-Zumar, Nājih Ibrāhīm, Usāmah Hāfidh, 'Āsim 'Abdil-Mājid, 'Isām Dirbālah, 'Adul-Ākhir al-Ghunaymī, and Usāmah Rushdī in Egypt, and Hamas in Palestine.[10]

It was the "Ikhwanization" of "jihād" that led to the formation of the "Libyan Dawn" congress and the Ikhwānī "Syrian Revolutionary Command Council" allied with the Ikhwān of the "Syrian National Coalition" and its "interim government."

It is the "Ikhwanization" of "jihād" that has led to the formation, merger, and break up of various fronts and operational rooms inside Shām in a manner very similar to that of Iraq, except in a crucial aspect, the factional sahwāt of Iraq were factions formerly waging war themselves against the American crusaders, making normalization of relations with the crusaders somewhat awkward. As for the factional sahwāt of Shām, then since the beginning of the war in Shām, they have begged for American, European, Arab, and Turkish intervention or at least aid and have drawn closer to their various supporters and allies publically and privately, making their transformation into sahwāt something natural and expected.

And like the sahwāt of Iraq, there were in Shām the nationalist resistance factions ("Jaysh al-Mujāhidīn," the "Shāmiyyah Front," "Faylaq ash-Shām," etc.) and the nationalist "jihādī" factions ("Ahrār ash-Shām," "Jaysh al-Islām," and the Jawlānī front). And like the various fronts and councils formed in Iraq whose member factions promised to entirely dissolve but instead broke up and never actually achieved their intended merger, the various coalitions and fronts in Shām like the "Islamic Front" and "Jaysh al-Fath" continue to consist of independent factions refusing to dissolve into a greater entity and insisting upon further division. It is the disease of hizbiyyah and the love of leadership that continues to plague them, in addition to their extreme deviance.

It was also this constant and deepening division that led to the Americans favoring the Safawī regime in Iraq to the Sahwah project, eventually abandoning the apostate Sahwāt to the whims and desires of the Safawī "faqīh" of Iran, who in turn betrayed them after years of the Sahwah serving the interests of the Safawī regime in Iraq and the crusaders.

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[8] By then, the "Surūriyyah" was a pro-Saudi "Salafī" movement that had abandoned a history of opposition to the Saudi tawāghīt. Their leaders permit partaking in the apostasy of democratic elections and referendums. In the Arabian Peninsula, their movement was referred to as the "Sahwah" movement, unrelated to the Iraqi Sahwah. Two of its most famous leaders were Salmān al-'Awdah and Safar al-Hawālī. The name "Surūrī" is itself derived from the name of "Muhammad Surūr," who like Salmān and Safar became fervently pro-Saudi after having a past against the Saudi tawāghīt. In general, one can summarize the Surūriyyah as being an Ikhwānī flavor of "Salafiyyah." May Allah humiliate these wicked "scholars" and their tāghūt Saudi masters.

[9] This is a group that insisted upon joining the Iraqi Sahwah and broke off from Ansār al-Islām.

[10] See "From the Pages of History" in this issue of Dābiq.

And the sahwāt – whether in Shām, Iraq, Libya, Pakistan, Afghanistan, Yemen, and elsewhere – in addition to their leaders travelling from Jordan to "Saudi" Arabia to Kuwait to Qatar to Turkey to the United Kingdom to the United States, have one thing in common; they are Machiavellian. For them, the ends justify the means, and accordingly the achievement of any "good" or pursuit of any "interest" justifies apostasy and hypocrisy. They do not adopt opinions based on evidence, rather they search for weak and odd opinions in pursuit of leadership, wealth, and honor, and to justify their walā' to the kuffār and barā'ah from the Muslims. When their deeds become blatant fighting for the cause of the crusaders and the tawāghīt against Islam and the Muslims, they attempt to portray themselves as merely seeking the aid of the kuffār against the so-called "Khawārij"! Then the various "jihādī" Sahwah factions – driven by irjā' and hizbiyyah – apostatize and ally with the nationalist factions against the common enemy – the "Khawārij" – while fabricating excuses for the kufr of their nationalist allies to portray them as merely mistaken Muslims fighting against a dangerous enemy, and accordingly any kufr committed for "self-defense" is excused! Perhaps sooner rather than later, their hizbiyyah will get the better of them, and they will begin pointing their arms at each other in pursuit of political dominance on what little land they have "liberated."

An Opportunity for Noble Deeds

As for the Muslim who is unable to perform hijrah from dārul-kufr to the Khilāfah, then there is much opportunity for him to strike out against the kāfir enemies of the Islamic State. There are more than seventy crusader nations, tāghūt regimes, apostate armies, rāfidī militias, and sahwah factions for him to choose from. Their interests are located all over the world. He should not hesitate in striking them wherever he can. In addition to killing crusader citizens anywhere on the earth, what, for example, prevents him from targeting Rāfidī communities in Dearborn (Michigan), Los Angeles, and New York City? Or targeting Panamanian[11] diplomatic missions in Jakarta, Doha, and Dubai? Or targeting Japanese diplomatic missions in Bosnia, Malaysia, and Indonesia? Or targeting Saudi diplomats in Tirana (Albania), Sarajevo (Bosnia), and Pristina (Kosovo)? Or executing major Sahwah sponsors in Qatar, Kuwait, and "Saudi" Arabia? What prevents him from targeting the allies of the PKK and Peshmerga in Europe and America including the "Confederation of Kurdish Associations in Europe" (KON-KURD – based in Brussels) and the "International Kurdish Businessmen Union" (KAR-SAZ – based in Rotterdam), both of which are infamous for their financial support of the PKK?

If one is held back from hijrah for whatever reason, he is not excused from performing jihād against the enemies of Islam near him. {O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous} [At-Tawbah: 123].

Conclusion

The patience and perseverance of the Muslims in the Battle of al-Ahzāb meant they were a force to be reckoned with, and coupled with their numerous military victories, their enemy would soon have to admit defeat and concede to a truce, as occurred in al-Hudaybiyah, the violation of which by the mushrikīn of Quraysh led to the eventual Conquest of Makkah.

The various jihād claimants attempt to change the order of events in the Sīrah. The events of Hudaybiyah they have twisted, and thereby made into a so-called "fiqh" by which they water down the obligations of jihād and walā' and barā'. They forget that Hudaybiyah came after the hijrah, the establishment of the prophetic state, and the victory at Badr. It came after the patience and perseverance displayed in Uhud and al-Ahzāb. It came at a time the Muslims were a powerful force, no longer threatened by annihilation at the hands of Quraysh. It came at a time when Quraysh feared the Muslims as a formidable adversary.

The sahwāt, on the other hand, race towards the crusaders… and even the apostates! The sahwāt then enter under their wing, obey their orders in exchange for aid and support, and wage war against the Islamic State while they themselves resist implementation of the Sharī'ah, all whilst claiming that this is from the "fiqh" of Hudaybiyah, whereas, the fiqh of Hudaybiyah was in the patience of the Messenger ﷺ and his companions in all the battles preceding Hudaybiyah. It was in the recognition of their Lord's promise in the assembly of al-Ahzāb. It was in their constant jihād and walā' and barā' that never ceased. It was in the achievement of consolidation by which their signing of a truce came from a position of power not weakness, and thereby its stipulations ultimately only served the interests of the Muslim body.

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[11] What did the pathetic state of Panama expect to achieve for its citizens except more terror when it arrogantly entered into the American-led coaliation against the Islamic State?

لا إله إلا الله
الله
رسول
محمد

Finally, it is not the apostasy and deviance of the weak-hearted and the hypocrites that will lead to the truce with the Romans before the Hour, rather it is the patience and perseverance of the mujāhidīn on their way to further consolidation and greater expansion in the face of the international crusade against Islam that will achieve such.

O Allah, turner of hearts, keep our hearts firm upon Your path until the last of us fights under the banner of al-Masīh ﷷ against ad-Dajjāl.

IN THE WORDS OF THE ENEMY

[On "8 August 2015," Michael Scheuer – former Chief of the CIA "Bin Laden Issue Station" – released an article titled "Islamic State is winning, America must soon use its one remaining option." In it, he addresses the American crusaders, calling them to end their hopeless war against Islam and its caliphate. He brings to their attention the reality that the Islamic State is winning and will continue to expand despite all the efforts of the weakened states of America. The article is presented below.]

Islamic State is winning, America must soon use its one remaining option

By Michael Scheuer

Three of the U.S. national government's self-imposed and surely lethal handicaps in dealing with the Islamist threat are (a) a fixation on looking at the problem in a state-by-state manner; that is, what do we do in Iraq? what do we do in Afghanistan? what do we do in Libya? etc.; (b) an enduring but long-disproved assumption that in its war with Islam the West has time [on] its side; and (c) an addiction to an unwise, unnecessary, and bankrupting interventionism that is the main motivator of the international Islamist movement, a phenomenon which was fathered and is still nurtured by the West's so-called "allies and friends," Saudi Arabia, Kuwait, Qatar, etc.

The kāfir
Michael Scheuer

By forming and implementing interventionist policies for each nation-state where an Islamist threat is identified as needing to be addressed, Washington and its NATO allies miss the point that their main Islamist enemies — the Islamic State (IS) and al-Qaeda[1], and especially the former — think in a regional manner and then design and execute policies meant to establish bases from which they can further expand in a way that advances their ultimate goal of driving the West from the Muslim world and creating an unitary and worldwide Islamic state or caliphate. Whether or not such a state can be created is an open question, but for the time being the subject can be left for academics to endlessly, theoretically, and inconclusively debate, thereby leaving the sane to try to defend the United States.

What is important, at the moment, lies in the quite inexplicable inability of U.S. and NATO policymakers to see what the Islamic State is up to in

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[1] Editor's Note: Al-Qā'idah has become the media shield and in some cases military firearm of the tāghūt-backed Sahwāt in Shām, Libya, Yemen, and Khurāsān. After Dhawāhirī ordered al-Qā'idah in Algeria to halt all attacks against apostate regimes especially the post-revolution Arab world, commanded al-Qā'idah in Syria to reassure the West that America and Europe would not be targeted by them, and himself pledged allegiance to Akhtar Mansūr, who supports national reconciliation with the apostate Afghani regime and normalization with the entire crusader, mushrik, atheist, and apostate world, then the crusader Americans can be assured, al-Qā'idah's main war now is against the Islamic State.

A Balkan mujāhid on the frontlines of the Khilāfah

terms of its regional planning, or how that planning is not only immune to but fueled by the relentless, seriatim intervention of the West in each Muslim country that displeases it – excepting, of course, the Muslim tyrannies the West fawns over, protects, and is bribed by. (NB: This is not to argue that a multi-Muslim-nation intervention by U.S.-NATO forces is needed. First, that mother of all Western interventions would be the single most powerful ally for IS's goal of uniting the Sunni world. Second, the U.S. military is worn out after two decades of war-losing; is being neutered by Obama's calculated-to-destroy budget cuts, manpower reductions, and effeminization; and the NATO militaries — save Turkey's — are tiny, antiquated, underfunded, and could not stop Putin's panzers from rolling down the Champs Elysees without using nuclear weapons. The only effective U.S.-NATO defense against the Islamists is to stop all intervention, and let the Sunnis, Shias, and Israelis settle their differences in whatever merrily murderous manner pleases them.)

Currently, IS leaders appear to have three strong regional beachheads from which they intend to expand, as well as one strategic economic target: four maritime choke-points that, if closed or even sporadically attacked, would disrupt the world's supply of oil and hence its economy.

1) The Balkans: IS has established itself strongly in the Islamist communities of Bosnia, Kosovo, and Albania, and has a presence in each of the other Balkan states. In this effort, IS has capitalized on what is now a decades long campaign, that began with the USSR's demise, in which Saudi Arabia, its Gulf partners, and their NGOs[2] have converted large numbers of Balkans Muslims from being nominal believers to being Muslims well-schooled in the war-prone Salafi and Wahhabi doctrines. The Saudi-led effort[3] has not yet made the Balkans a bastion of those doctrines, but it is yielding increasing numbers of Balkan Muslims who have become Salafis and Wahhabis. These converts have challenged and in several cases succeeded in displacing more moderate Islamic leaders, building Islamist organizations that have sporadically attacked individuals, security forces, and buildings, and have sent a steady stream of volunteers — with the aid of IS logistics units in Turkey, Greece, Spain, and Italy — to fight with IS forces in Syria and Iraq. As the IS presence in the Balkans continues to grow, a glance at the map will show the relative ease with which IS can secure access to EU countries and through the states of Eastern Europe to Russia.

2) Libya: IS is encountering strong local resistance to its presence in Libya but it is an organization that can do more than one thing at a time. While its fighters defend and slowly expand IS-held territory, other IS leaders and administrators are engaged in bringing order and repairing social services and public utilities in the areas they hold, a pattern seen previously in Syria and Iraq. IS also is both exploiting its new geographical position — via successful attacks in Tunisia, and support for the IS organization in Egypt's Sinai Peninsula — and preparing for further advances from Libya into Algeria, Morocco, Mauritania, and Sudan. Libya also gives IS cross-border access to Niger and Chad, both of which facilitate direct contact with IS's expanding Nigerian ally Boko Haram. In addition, Niger affords easy entry into Mali where desperate Islamist organizations might well be enticed to cooperate with IS so as to benefit from its military know how, reputation for success, ample treasury, and the return of veteran Malian mujahedin who have been fighting with IS in Syria, Iraq, and Libya.

3) Afghanistan: IS's presence in Afghanistan is just a year old but its fighters are reported to be deployed in more than half of the country's 34 provinces, in and near the capital of Kabul, and in Pakistan's tribal region, Baluchistan Province, and the city of Karachi. IS is far from dominating the country, but the trickle of defectors

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[2] Editor's Note: The tawāghīt of Āl Salūl and their allies work together to portray themselves as the caretakers of Islam and the Muslims, when in actuality they propagate deviance, lewdness, and even sodomy through their "Rotana Group" and their other entertainment and religious outlets, never mind the fact they rule by international and domestic manmade laws and support the Jews and Christians against Islam and the Muslims. Their weak and hypocritical support of "da'wah" – in many cases – backfired and led to people studying the Qur'ān and the Sunnah, adopting tawhīd and sharī'ah, and declaring takfīr and jihād against the very forces and agents of Āl Salūl.

[3] Editor's Note: See previous footnote.

The tāghūt of Qatar and the tāghūt head of Āl Salūl

to it from the Afghan and Pakistani Taleban has become a steady flow since the long-hidden death of Taleban chief Mullah Omar was announced on 30 July 2015 and a new leader was quickly chosen by a small number of Taleban leaders who had helped hide the fact that Omar died in April, 2013. IS strategists see Afghanistan as key to the expansion and completion of the IS Caliphate, as it provides potential revenue streams from the country's heroin production[4] and mineral wealth, and easy access Pakistan, and through it to India and Kashmir, as well as to the Muslim states of Central Asia, the Muslim Uighur population in China's Xinjiang Province, and a base from which to potentially attack Iran, murder Shias willy-nilly, and force Tehran to fight a two-front war against IS forces and their allies.

4) Maritime choke-points: In its most ambitious strategic project, IS currently has the beginning of opportunities to establish its presence at four of the world's most important maritime choke-points. The entrance to Bab-el-Mandab Strait at the southern end of the Red Sea lies between IS and other Islamist groups fighting for control of Yemen and the Islamist- and pirate-rich Horn of Africa; the Suez Canal is vulnerable to the IS branch now operating with near impunity in Egypt's Sinai Peninsula; the Strait of Malacca, which runs along the shores of Indonesia's Islamist-dominated Aceh Province; the Jakarta government claims IS's presence and appeal in the country is quickly growing; and the Strait of Gibraltar, which has long been an al-Qaida target and is now bounded on the south by IS's growing strength and reach in the Maghreb, and on the north by the ample IS presence in southern Europe and the reinforcements it is receiving from the IS fighters salted among the mass of illegal migrants entering Europe by sea from North Africa.

The foregoing summary describes the unambiguous price of a half-century of U.S. cultural, political, economic, and military interventionism, either unilaterally or with its NATO vassals. And this summary does not include the IS beachheads that are still under development in the North Caucasus and Yemen, which will in time enable IS expansion into Russia and into Saudi Arabia and the other Sunni Gulf States.

In the face of IS's substantial geographical and manpower expansion, U.S. leaders in both parties have maintained a basically law-and-order approach to the mujahedin and have downplayed — when not ignoring — IS capabilities, its motivation and intentions, and the religious war it is waging. They also have spent the last year wasting time on whining about IS beheadings, the nuclear weapon Iran cannot be prevented from attaining[5], and stoking war in Europe by aiding a Ukrainian government that cannot defend itself and uselessly sanctioning a Russian regime that will not return Crimea and knows that the term "paper tiger" has never been more applicable than when applied to the United States and NATO.

When the time comes — and it will — for U.S. leaders to look in the cupboard and find a tool with which to end the IS threat, they will find it bare. With two deliberately lost wars, a broken military, a governing elite and president unattached to reality, a bankrupt treasury, a political system corrupted by the U.S.-citizen agents of foreign powers, next-to-useless European allies, a Western world that prefers its own death to slaughtering its enemy, and an Islamist enemy far smarter and more talented than it is given credit for, the U.S. governing elite will have only one option.

Turning from the bare cupboard, these poor souls will know what commonsensical Americans untainted by Ivy League educations have known all along. Namely, that it is time to put America first and to return to General Washington's foreign-policy legacy by immediately proclaiming the end of U.S. interventionism, the termination of support for all states and groups in the Middle East, the U.S. withdrawal from NATO, and the resumption of America's most effective national security policy — strict neutrality.[6]

And while doing this, we can all hope — perhaps with misplaced optimism — that it is not too late.

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[4] Editor's Note: The Islamic State leadership in Wilāyat Khurāsān has been the most severe against the opium farmers of Pakistan and Afghanistan – burning opium plantations and crops – as opium production is from the most evil of deeds, never mind such being from the most accursed forms of income. The Akhtar-led Taliban, however, consider those who burn the crops of opium to be "Khawarij" who have destroyed Muslim "wealth" and devastated "zakāh" collection!

[5] Editor's Note: The apostate Rāfidah of Iran have the American crusaders to thank for granting them the conditions and the resources needed to facilitate development of their nuclear program into nuclear weapons to be used against Ahlus-Sunnah, never mind the fact that the crusader jets – in defense of Iran and its Rāfidī militias – target the mujāhidīn in Iraq and Shām.

[6] Editor's Note: Rather the only complete solution to America's war with Islam is in the Americans either accepting Islam or paying jizyah. Otherwise, it can admit defeat and accept a partial solution by abiding by a temporary truce whose stipulations are in accordance with the Sharī'ah.

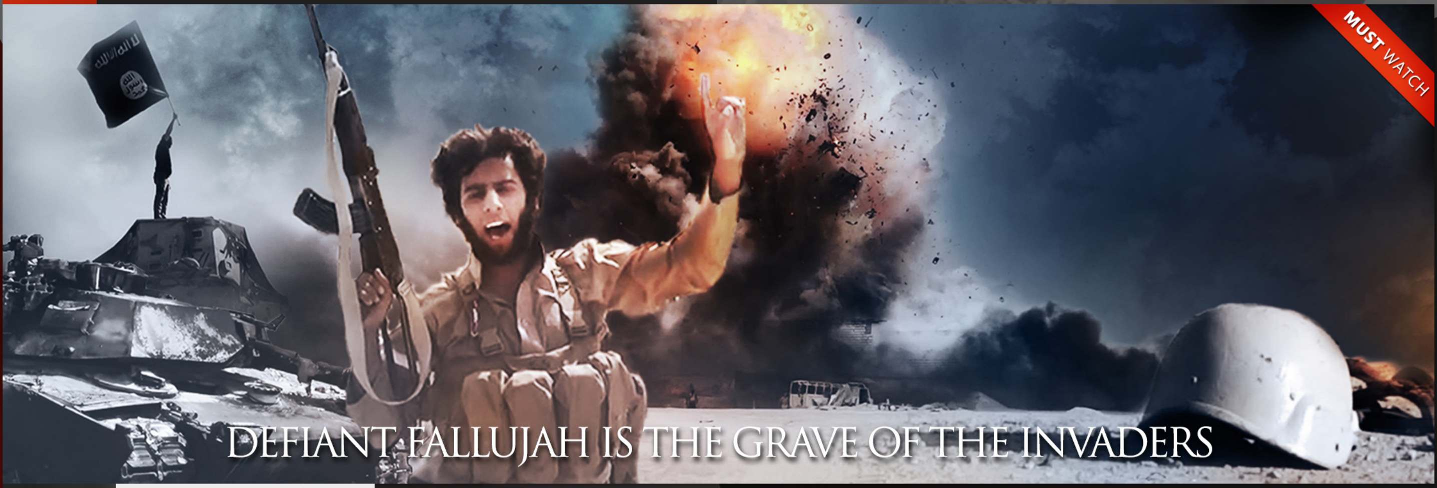
ALHAYAT

16 ذو القعدة

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST
فلوجة الأباة مقبرة الغزاة
DEFIANT FALLUJAH IS THE GRAVE OF THE INVADERS


MUST WATCH
DEFIANT FALLUJAH IS THE GRAVE OF THE INVADERS

WILAYAH: AL-FALLUJAH

2ND
غزوة أبي حسان الخثعمي -تقبله الله-
THE BATTLE OF ABU HASSAN AL-KHATH'AMI (MAY ALLAH ACCEPT HIM)

WILAYAH: DIMASHQ

3RD
هم العدو فاحذرهم 2
THEY ARE THE ENEMY SO BEWARE OF THEM 2

WILAYAH: AR-RAQQAH

4TH
الجسد الواحد 3
A SINGLE BODY 3

WILAYAH: SALAHUDDIN

5TH
جانب من المعارك في جزيرة سامراء وشمال تكريت
A GLIMPSE AT THE BATTLES
IN JAZIRAT SAMARRA' AND NORTH TIKRIT

WILAYAH: SALAHUDDIN

6TH
عام على القصف
ONE YEAR SINCE THE START OF THE AIRSTRIKES

WILAYAH: HALAB

7TH
رسالة إلى تركيا
A MESSAGE TO TURKEY

WILAYAH: AR-RAQQAH

8TH
عام على قصف التحالف الصليبي
ONE YEAR SINCE THE START OF THE
CRUSADER COALITION AIRSTRIKES

WILAYAH: NINAWA

9TH
إدارة الأفران والمخابز
THE BAKERY ADMINISTRATION

WILAYAH: AR-RAQQAH

10TH
رسالة إلى مدد خراسان
A MESSAGE
TO THE REINFORCEMENTS OF KHURASAN

WILAYAH: AL-FURAT

TWITTER HASHTAG@ #دولة_الخلافة

INTERVIEW WITH

ABUL-MUGHĪRAH AL-QAHTĀNĪ

(The Delegated Leader for the Libyan Wilāyāt)

This month, Dābiq had the opportunity to send some questions to the amīr delegated by the Khilāfah for the Libyan wilāyāt – Abul-Mughīrah al-Qahtānī (hafidhahullāh). We present the questions and answers below.

Dābiq: How is the battle situation in the Libyan wilāyāt of the Islamic State?

Abul-Mughīrah: The battle situation in the Libyan wilāyāt is one of fighting the mushrikīn altogether as they fight us altogether. The military situation in Libya differs from region to region, depending on the number of Khilāfah soldiers and the type of enemy in addition to the social composition and geography of the various regions. It also depends on the conflicts and coalitions that form in the ranks of the apostates themselves. {You think they are together, but their hearts are diverse} [Al-Hashr: 14]. But we reassure the Muslims in the eastern and western extents of the Earth that Libya will not be ruled except by Allah's Sharī'ah and that the Islamic State by Allah's grace will pave its way quickly towards consolidation and expansion.

The Islamic State has military and security operations in Tarābulus, Misrātah, Tubruq, al-Baydā', Sabrātah, and Ajdābiyā. The Islamic State is manifest with some control over neighborhoods in Darnah and Binghāzī in addition to its complete authority over the seacoast region stretching from Būqarīn to Binjawād, which includes a number of cities and regions, most important of which are Sirte, al-'Āmirah, Harāwah, Umm Qindīl, and an-Nawfaliyyah.

Dābiq: What is the situation of the apostate "Libyan Dawn" group?

Abul-Mughīrah: The "Libyan Dawn" is the official military wing for the "General National Congress" democratic government (with its "Islamic" shroud) represented by the "Muslim Brotherhood" and the "Libyan Islamic Fighting Group" led by Abdelhakim Belhadj. These apostate forces wage war against Allah's religion by abandoning the Sharī'ah laws and replacing them with manmade laws in addition to waging war against the people of tawhīd, dragging them to prisons, and handing them over to the crusaders. Due to their war against Allah's religion and His awliyā', the Islamic State rose to repel their attacks against the Muslims and to implement the Sharī'ah, spread justice, and save the prisoners from harm. They will continue to be a target for our swords, which we will not hold back until they repent from their kufr and their walā' to Allah's enemies from amongst the crusaders and the secularists.

Dābiq: What is the situation with the tāghūt Haftar?

Abul-Mughīrah: We have a number of fronts against the tāghūt Haftar, who is the head of the Libyan army under the Tubruq government in East Libya. The Islamic

The soldiers of the Khilāfah take control of the eastern coast of the city of Darnah

State fights the apostates of the Libyan army at a number of locations near the city of Binghāzī, most important of which are as-Sābirī and al-Laythī. The Islamic State also has some frontlines against them near Darnah, most important of which are Martūbah and an-Nawwār. The Islamic State also targets their locations in the city of Ajdābiyā. The secularist forces of Haftar are targets for the Khilāfah soldiers wherever these forces might rest. We will not slack in fighting them until there is no more fitnah and the religion is all for Allah.

Dābiq: What is the situation with the murtaddīn of "Majlis Shūrā Darnah"? And how did it all begin? And what is the history of this "majlis" with regards to Islam or kufr?

Abul-Mughīrah: This council consists of two major elements: "Abū Salīm Martyrs Brigade" and the "Libyan Islamic Fighting Group." As for the "Libyan Islamic Fighting Group," then its kufr is clear due to its participation in the Tarābulus government and the democratic process under the leadership of Abdelhakim Belhadj. As for the "Abū Salīm Martyrs Brigade," then it was a brigade that was once Salafī. Most of the soldiers of the Islamic State in Darnah were from the brigade's founders. They abandoned the brigade after it fell into a number of nullifiers of Islam, most infamous of which was its operating as part of the interior ministry in what was known as the "security committee." This is in addition to their security for the tāghūt Mustafa Abdul Jalil, Chairman of the National Transitional Council, when he visited Darnah and called to democracy. Since then, the people of proper methodology abandoned the brigade. They even killed leaders of the brigade who led it to the depths of kufr. All this was before the official expansion of the Islamic State to Libya. After Allah blessed it with expansion to Libya and most of the groups in Darnah pledged bay'ah to it, the Abū Salīm brigade requested its opponents from the other groups refer to the court of the Islamic State for a resolution. After studying the condition of the brigade and what it fell into, the court of the Islamic State ruled that the brigade had committed apostasy and called its individuals to repentance. A number of its followers and leaders repented whereas the remaining gathered together with the "Libyan Islamic Fighting Group" to form what they called "Majlis Shūrā Darnah."

Dābiq: What is the situation with Ansār ash-Sharī'ah?

Abul-Mughīrah: Many of the leaders and soldiers of Ansār ash-Sharī'ah were from the first to pledge bay'ah in Libya to the Islamic State. This group continues to have men who wish to implement the Sharī'ah despite the groups' abandonment of the lost obligation of the era and its preference of division to unity, most clear in its lack of a bay'ah to the Khalīfah and in its unity with "revolutionary" movements linked to the apostate regime of Tarābulus in some regions as well as its acceptance in other regions of suspicious aid from filthy hands. It also has contradictory stances from region to region due to the different orientations of its leaders and the alignments of its soldiers. Some of the contradictory stances are also due to the closeness of some of their leaders towards those of "al-Qā'idah in the Islamic Maghrib" present in Libya.

Dābiq: How is the situation in the Libyan wilāyāt with respect to governance?

Abul-Mughīrah: In Libya, the Islamic State continues to be a young mission as its presence has not completed a full year. The Islamic State, for example, was able to rule

Destroying a statue in the city of Darnah

Darnah by Sharī'ah despite the presence of obstacles and bitterness manifest in deviant parties and divided factions who ignored to pledge bay'ah to the Khilāfah. The result of enforcing Sharī'ah laws upon the strong and weak and enforcing repentance upon the apostates with the presence of some of these deviant and divided factions in the region led to the Islamic State being fought by these parties altogether and their announcement of war against it.

In the cities and regions that it controls, the Islamic State has laid down the proper foundation. It knows that the establishment of the religion and implementation of Sharī'ah cannot be properly achieved with the presence of deviant and divided groups, organizations, and parties within its territory. {Establish the religion and do not be divided therein} [Ash-Shūrā: 13]. And so it works to rid the lands of this menace while implementing the Sharī'ah.

Dābiq: What is the story of what took place in Darnah?

Abul-Mughīrah: The treachery of the Sahwāt in Darnah is due to the difference of religion, the conflict of methodologies, and the arrogance of some "revolutionary" leaders present in Darnah. The Islamic State embittered these people with its pure methodology and clear path. It was able to achieve in a month what they were unable to achieve in the three years that passed. It openly declared the kufr of the apostates and called them to repentance, including the Abū Salīm brigade. The word of truth and its declaration angered them. It also removed the evils, enforced good, and banned evil. So they began their filthy steps with a plot for treachery. They coordinated with the apostate "Libyan Islamic Fighting Group" to make a formation, which they named "Majlis Shūrā Darnah." They also deviously took critical locations in the city in preparation to strike the Islamic State. They attempted to contrive problems so as to be an excuse to battle the Islamic State. The beginning of their treachery was their targeting of two checkpoints near the western and eastern entrances to the city. They laid siege to the Islamic court building, justifying that with flimsy excuses. {And Allah does not guide the plan of betrayers} [Yūsuf: 52].

A number of Africans embrace Islam in the city of Sirte

The Islamic State withdrew from the city center of Darnah in the beginning of the battle and made the eastern entrance to the city (the area of al-Fatā'ih) a launch ground for its operations against these Sahwāt. Thereafter, "Majlis Shūrā Darnah" announced the launching of the "Battle of Nahrawān" to take al-Fatā'ih area with the aid of forces called "Shuhadā' al-Jabal," who belong to the Libyan Haftar army. The Islamic State continued to advance towards the center of Darnah. In the last few days, it retook areas of the eastern coast side of Darnah. All praise is due to Allah. And the battle carries on.

Dābiq: What is the story of what took place in Sirte?

Abul-Mughīrah: As for Sirte, then the story was not so much one of treachery but that the Islamic State had gained recent control over the city and there remained pockets in the city belonging to the supporters of the tāghūt Haftar and others belonging to the supporters of the tāghūt Gaddafi, as they consider Sirte his birthplace. There was also resistance from some of the Madkhalī Murji'ah, who carried arms against the Islamic State. The destruction of these pockets of resistance was achieved and their arms and wealth was taken as booty. The repentance of those who repented was also acknowledged. All praise is due to Allah.

Dābiq: What kinds of needs do the Libyan wilāyāt have in terms of personnel (scholars, doctors, engineers, fighters, etc.)?

Abul-Mughīrah: The Islamic State here in Libya is still young. It is in great need of every Muslim who can come, especially medical, shar'ī, and administrative personnel, in addition to fighters.

Dābiq: What is the importance of the Libyan wilāyāt regarding the future of the Khilāfah and the Islamic Ummah and the war against the crusaders and apostates?

A group of Muslims and mujāhidīn declaring their bay'ah in Wilāyat Tarābulus

Abul-Mughīrah: Libya has a great importance for the Muslim Ummah because it is in Africa and south of Europe. It also contains a well of resources that cannot dry. All Muslims have a right to these resources. It is also a gate to the African desert stretching to a number of African countries. It is important to note also that the Libyan resources are a concern for the kāfir West due to their reliance upon Libya for a number of years especially with regards to oil and gas. The control of the Islamic State over this region will lead to economic breakdowns especially for Italy and the rest of the European states.

Dābiq: We've seen the messages from our Ansārī brothers in Libya inviting Muslims around the world to perform hijrah to the Libyan wilāyāt of the Khilāfah. Which regions of the world do most of the muhājirīn come from?

Abul-Mughīrah: All praise is due to Allah. The muhājirīn come from all places to the Islamic State especially from Africa, the Islamic Maghrib, Egypt, and the Arabian Peninsula and occasionally from Western nations.

Dābiq: Are there any difficulties involved in performing hijrah to Libya?

Abul-Mughīrah: There is no reward without hardship, especially when it comes to jihād and hijrah. But it is easy for those for whom Allah makes it easy. Those who have resolved to perform hijrah should purify their intentions, rely upon Allah ﷻ, and make very much supplication. They should remember that despite the difficulties of hijrah, {Whoever leaves his home as a muhājir to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful} [An-Nisā': 100].

Dābiq: What advice do you have to those Muslims who wish to perform hijrah to Libya?

Abul-Mughīrah: We begin with advice to the Muslims in general to have zuhd towards the Dunyā and its pleasures. They should not incline nor adhere to the Earth. They should be Ansār of Allah, perform hijrah, and strike the enemies of Allah. The supporters of the religion should know, {And whoever performs hijrah for the cause of Allah will find on the earth many locations and abundance} [An-Nisā': 100]. We call them to march forth and incite them to support us.

Dābiq: What advice do you have to the muhājirīn in general, and to the muhājirīn in Libya in particular?

Abul-Mughīrah: My advice to the muhājirīn in general is that they should not become proud by their hijrah nor should they consider their jihād a favor they have done for Allah. They should make their intentions sincere, for there were those who performed hijrah to the Prophet ﷺ for the sake of Dunyā and a woman to marry, such as the man who was called "Muhājir Umm Qays." So we call you, our brother, to perform your hijrah for Allah and in support of His religion. Your path will be disturbed by difficulties and great obstacles. The actions are but by intention and comfort is not achieved by comfort.

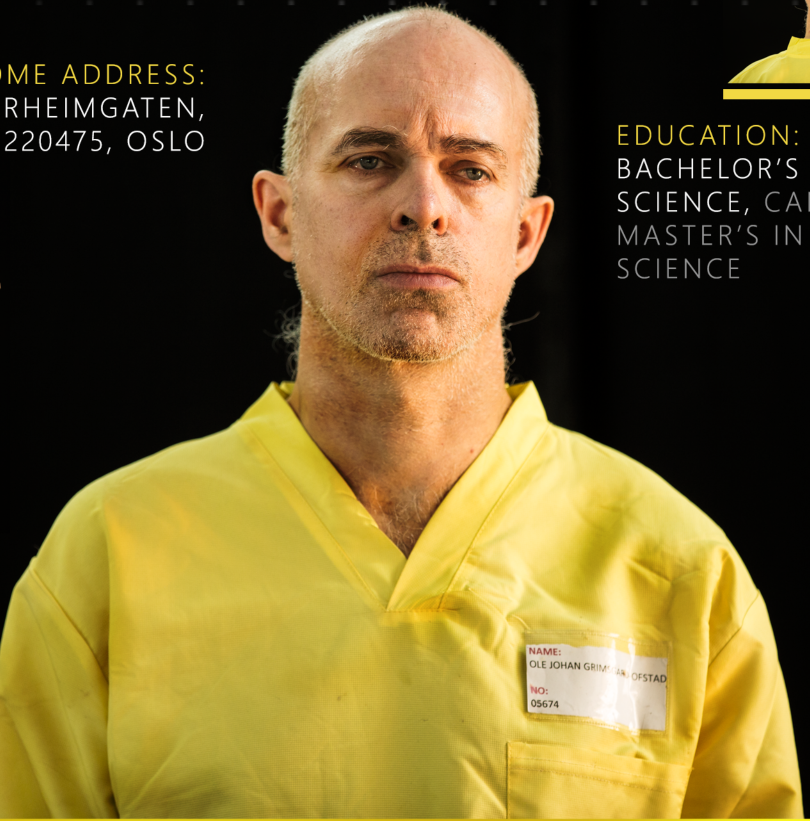
Destroying a shirkī tomb in the city of Darnah

لا إله إلا الله
الله
رسول
محمد

Muslims rescued – by Islamic State soldiers – from the mischief of armed gangs near Barqah

NAME:
OLE JOHAN GRIMSGAARD-OFSTAD

HOME ADDRESS:
FAGERHEIMGATEN,
220475, OSLO



EDUCATION:
BACHELOR'S IN POLITICAL SCIENCE, CANDIDATE FOR MASTER'S IN POLITICAL SCIENCE

PLACE OF BIRTH:
PORSGRUNN,
NORWAY

DATE OF BIRTH:
21 FEBRUARY 1967

NORWEGIAN PRISONER FOR SALE

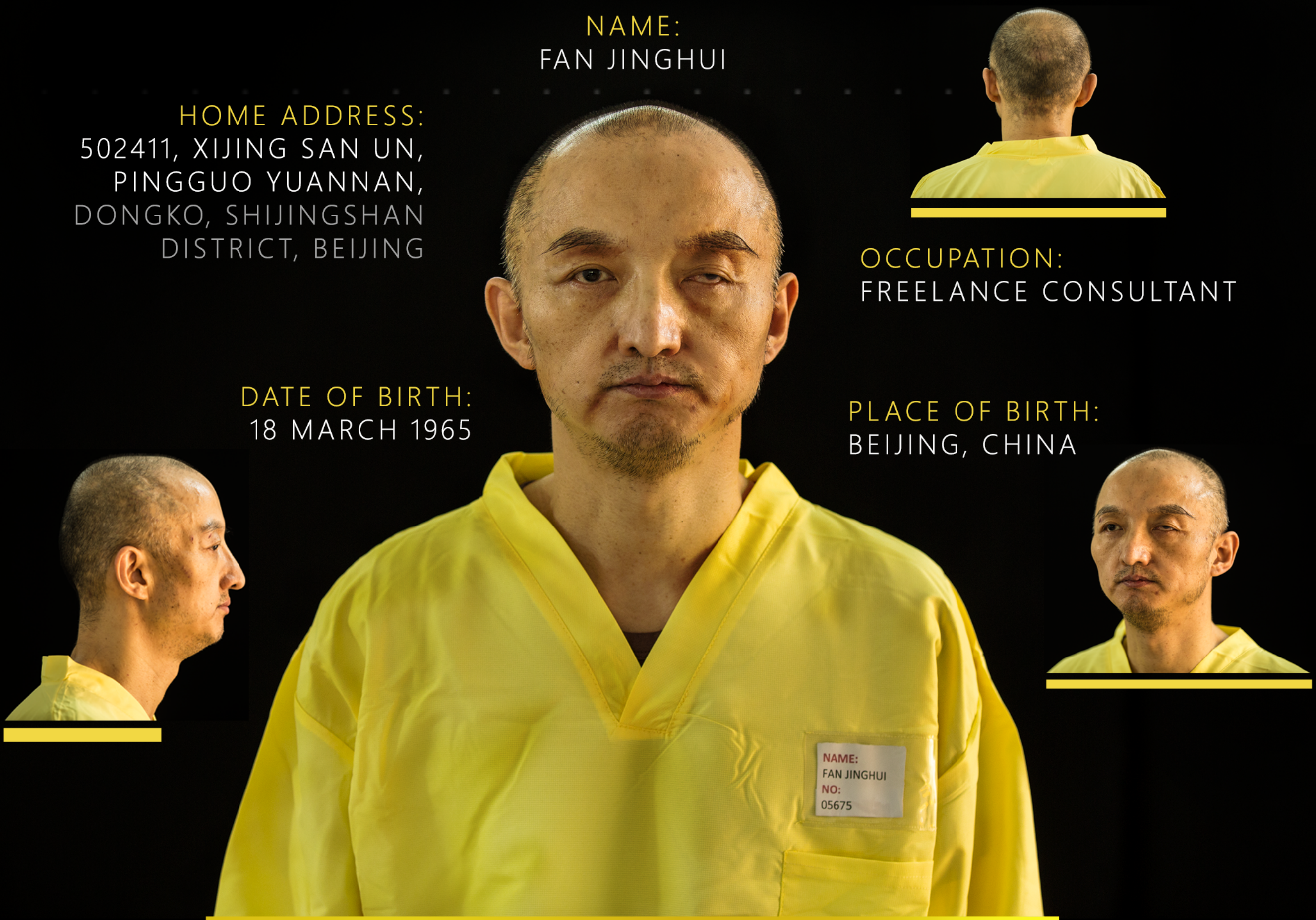
TO WHOM IT MAY CONCERN OF THE CRUSADERS, PAGANS, AND THEIR ALLIES, AS WELL AS WHAT ARE REFERRED TO AS HUMAN "RIGHTS" ORGANIZATIONS: THIS NORWEGIAN PRISONER WAS ABANDONED BY HIS GOVERNMENT, WHICH DID NOT DO ITS UTMOST TO PURCHASE HIS FREEDOM.

WHOEVER WOULD LIKE TO PAY THE RANSOM FOR HIS RELEASE AND TRANSFER

CAN CONTACT THE FOLLOWING
TELEGRAM NUMBER:

+9647705648252

NOTE: THIS IS A LIMITED TIME OFFER.



NAME:
FAN JINGHUI

HOME ADDRESS:
502411, XIJING SAN UN,
PINGGUO YUANNAN,
DONGKO, SHIJINGSHAN
DISTRICT, BEIJING

OCCUPATION:
FREELANCE CONSULTANT

DATE OF BIRTH:
18 MARCH 1965

PLACE OF BIRTH:
BEIJING, CHINA

CHINESE PRISONER
FOR SALE

TO WHOM IT MAY CONCERN OF THE PAGANS, CRUSADERS, AND THEIR ALLIES, AS WELL AS WHAT ARE REFERRED TO AS HUMAN "RIGHTS" ORGANIZATIONS: THIS CHINESE PRISONER WAS ABANDONED BY HIS GOVERNMENT, WHICH DID NOT DO ITS UTMOST TO PURCHASE HIS FREEDOM.

WHOEVER WOULD LIKE TO PAY THE RANSOM FOR HIS RELEASE AND TRANSFER

CAN CONTACT THE FOLLOWING
TELEGRAM NUMBER:

+9647705648252

NOTE: THIS IS A LIMITED TIME OFFER.

ALLAH'S MESSENGER ﷺ SAID, “ PRIOR TO THE HOUR THERE WILL BE DAYS IN WHICH
KNOWLEDGE
WILL BE LIFTED AWAY AND
IGNORANCE
WILL DESCEND [UPON THE PEOPLE] ”

[REPORTED BY AL-BUKHĀRĪ AND MUSLIM FROM ABŪ MŪSĀ].

Apostate government “scholars” with the crusader pope

Jubayr Ibn Nufayr ؓ reported that Abud-Dardā’ ؓ reported that he was with Allah’s Messenger ﷺ when he ﷺ looked up towards the sky and said, “A time will come soon when knowledge is taken away from the people until they are no longer able to grasp any of it.” Ziyād Ibn Labīd al-Ansārī ؓ said, “How will it be taken away from us while we have read the Qur’ān, for by Allah, we will read it and have our women and children read it [in another narration: and have the children of our children read it until Resurrection Day]?” He ﷺ said, “May your mother bereave you O Ziyād! I used to count you from the fuqahā’ of al-Madīnah. Are not the Tawrāh and Injīl with the Jews and Christians? What have their books availed them?” Jubayr then met ‘Ubādah Ibn as-Sāmit ؓ and said to him, “Have you not heard what your brother Abud-Dardā’ says?” He then informed him of what Abud-Dardā’ said. ‘Ubādah ؓ said, “Abud-Dardā’ spoke the truth. If you like, I will inform you of the first knowledge that will be taken from the people – Khushū’. A time will come soon in which you enter a grand masjid and will not find a single person with khushū’” [Hasan: Reported by at-Tirmidhī and others].

In another narration, Jubayr Ibn Nufayr narrated the hadīth from ‘Awf Ibn Mālik ؓ to Shaddād Ibn Aws ؓ. Shaddād commented, “‘Awf spoke the truth. Do you know what the taking away of knowledge is?” He responded, “I do not know.” He said, “The disappearance of its vessels [the pious scholars or the soft hearts]” [Reported by Imām Ahmad].